

Reformed Church Messenger

Mittelmaß die beste Maß.

Rev. T. Appel DD 1 July 73

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Editor.

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Theology and Criticism.

THE EARTH AND MAN.

The relation between the earth and man is so close, that the earth reaches its true meaning only in man, who alone of all God's creatures is adapted by constitution to form its glory and crown. Such is the estimated organic connection between the two, that man's destiny whether of glory or shame is shared by the earth, which is joined to him by a marriage that admits of no divorce.

The Mosaic record—and in this its testimony is confirmed by the testimony of the rocks—describes the work of creation as a steady and progressive development from lower forms to higher, until the entire movement finally culminates in man, in whom nature with her necessary laws and blind forces ends and the world of free, conscious, personal spirit begins. Man is the ruling idea which struggles through the long Geologic ages to come to an expression, and which does come to an ever fuller, clearer expression, as we approach his advent. He is the fulfillment of a grand prophecy, which finds utterance in all the pre-Adamic ages. The earth through its entire Geological history was struggling to bring man to the birth, and like a kind parent mother, who makes provision for her expected offspring, was laying up vast stores for his future needs. It was made for man, and its history has no meaning except as it prepares the way for his advent.

Thus foreshadowed by a succession of types, which meet and are fulfilled in him, the last born of creation, it cannot be otherwise than that man should be perfectly adapted to the earth, of whose life he is the crowning glory. We find, accordingly, a wonderful adjustment of his constitution, physical, intellectual, and moral, to the constitution of the globe in which he has his abode. There is, for example, a certain periodicity in certain human functions, as of sleep, which coincides with the length of the natural day. Man everywhere takes his chief rest once in twenty-four hours; and since his health requires this even where it is not imposed by outward circumstances, as in Polar regions, it is evident that this tendency to repose at regular recurring seasons, depends on his original constitution. But what is true of the length of the day is equally true of the seasons of the year, the mass of the globe, the magnitude of the ocean, the extent of the atmosphere the amount of light and heat, and innumerable other particulars.

There is a nice adjustment of man to

the earth, but to the earth alone. Conceive man, with his present constitution of body and mind, to be placed on Mercury, the planet nearest to the sun, or on Neptune, the most distant from the sun, such are the physical relationships and arrangements in those other worlds, that man as now organized is no more fitted to live on them than in the bosom of the ocean. On Mercury, the light would instantly strike him blind; on Neptune, the cold would freeze the blood in his veins; on the one he would be as heavy as lead, on the other as light as a feather; in short, there would be a total want of adaptation of his material organism to the material organism by which he is surrounded. And if this be true already with respect to the other members of the Solar system, it is true in a still higher degree with respect to the distant astral systems, where nature presents aspects and is surrounded by conditions altogether unlike those familiar to us on earth. Man could not become a denizen of any one of these distant worlds without first receiving a new bodily organization and this would necessitate a new spiritual organization. He is the pre-ordained occupant of the earth. Its history foretold his coming, its geological changes were designed to prepare him an abode, the development of its life looked forward to him as its goal, its truth, and its constitution is in harmony and correspondence with the constitution of man.

A WORD FOR THE "MERCERSBURG REVIEW."

Elsewhere will be found a statement in regard to the continuance of the "Mercersburg Review." Without meaning to reflect at all on the Board of Publication, the fact may be stated, that while the "Messenger" and the "Guardian" were brought before Synod, and provision made to take care of them during these hard times, the "Review" seemed to be left out in the cold, with no word of comfort or cheer. It was said, that it would likely have to die, or perhaps go into a swoon, to be awaked again after a while, as was the case once before. It is now settled, that it is to live another year, as a publication of the Church, not as a private enterprise; for in taking it off the hands of the Board, and freeing the Church from any pecuniary responsibility, it is not designed to sunder its connection in any other way with the Church.

It has been a legitimate publication of the Church, as really as the "Messenger" or the "Guardian," and in its day, it has done as important work.

In securing for it new lease of life, the object is to keep it going until the Church can have an opportunity to say whether it wishes it to live on.

As a publication, at one time published by the Alumni Association, we may ask whether they wish it to be discontinued? True, it has not been latterly under their direct care, but it is in the interest of a system of thought which they prize. We believe, that, if their attention is called to its wants, they will not allow it to perish for want of support. Perhaps it may be their desire hereafter to have it represent, more than it now does, the literary, scientific, and philosophical interest, and they may do something to provide for this. But in any case, it has been resolved not to let it die before their voice can be heard at the next Commencement. Meanwhile, if they can help it to some new subscribers, it will lighten the burden resting on the shoulders of those, who are now carrying it on.

We may ask also, whether the Synod wishes its discontinuance? There is no other work so carefully consulted and studied by the students and young ministers of the Church, and we do not believe there is anywhere to be found within the same compass more solid theological thought, than in the pages of the "Mercersburg Review" from the beginning. A new class of writers are coming on, who are quite equal in talent, and who have enjoyed as good literary advantages, as those who contributed to its pages in former years. They stand in an advanced position; for the last quarter of a century has brought with it progress in all departments of thought. Will the young ministers of the Church allow the "Review" to go down? We do not believe it. A little effort on their part will put it on a self-supporting basis.

From the statement referred to, it appears also, that the "Review" is to have additional help during the coming year. In the new editor, the Potomac Synod will be directly represented. It is to be hoped, that the members of that Synod will take an active interest in giving it support. We feel persuaded, that if the "Review" were now discontinued, in a few years there would be an effort made to resuscitate it. It has too much of a history to perish.

At this time especially, we cannot afford to take any step backward. With the revival of new interest in missions and practical work generally, we must not become less vigorous theologically. We, therefore, ask the friends of the Church not to forget the "Review" in these Christmas times. The

publisher and editors are doing a work for the Church, and they deserve to be encouraged. Let no one suppose it is their enterprise. It is theirs to support and work for, but not in the way of gain. When the proper time comes, they propose to let the Synod express their wish as to how and by whom it is to be continued. Let it appear all round, that our publications are to go forward more vigorously than in the past, and the "Mercersburg Review" will seek to do its full duty and work for the Church.

For the Reformed Church Messenger.

OUR INTERESTS AT COLUMBIA, PA.

During a recent visit to Columbia, we had the privilege and pleasure of attending divine services in the Reformed Church of that place, of which Rev. C. Clever is pastor. It was an occasion of the administration of the holy communion. After a sermon by Mr. D. N. Dittmar, a student of the Theological Seminary at Lancaster, Pa., a class of catechumens numbering ten, were received into the communion of the Church, by the solemn rite of confirmation. We especially noted one, who had grown quite aged and gray before he yielded to the promptings of the Spirit, but who now, with the others, was ready to confess his faith in the Lord Jesus Christ, and thus be received into His mystical body, the Church.

Every Christian heart present rejoiced at the sight, while angels hastened to bear the glad tidings to the angelic choir above, that they too might rejoice over this new triumph of redeeming grace.

The pastor then proceeded to administer the holy communion. Conducted according to the form in the "Order of Worship," this service bore its usual impressive character. All participating seemed to realize the sacred nearness of their approach to Christ; whilst even those not participating gave evidence, that they too realized something of the holy significance of the solemn transaction.

We also attended services in the evening, when Mr. Dittmar again preached to a large and attentive audience. Nor must we forget our pleasant visit to the Sunday school. We found the lecture-room filled; whilst a large Bible class had sought convenient room in the main audience chamber of the church building. The infant room, not large enough to accommodate that interesting department, the pastor's study was also appropriated to its use.

After being thus explicit as to the attendance, it is almost superfluous to add, that every one present, officers, teachers, and scholars seemed ready to

devote their every energy to the prosperity of the school. The young, middle-aged, and the aged (for in this school even the older people are present to counsel and encourage), all seemed actively awake to the great cause and mission of the Sunday-school.

One important feature of the school just now is their preparation for the coming Christmas Day. Christmas carols are getting ready, Christmas presents are gathering, the decoration of the Church is going on; in a word, every effort is being put forth to make that day, for all participating, a real, joyous, happy, merry Christmas.

They expect, we were told, to hold early service (say six o'clock) for the congregation proper, and the services connected with the Sunday-school in the evening. We may further add, that the pastorate of Bro. Clever has been, thus far, very successful. Here in but a year and a half, through God's blessing on his labors, the membership has been doubled, and this too by the old and well tried method of Catechization and confirmation; a heavy church debt is diminishing, and the congregation in general, pastor and people are thoroughly imbued with a holy zeal for the salvation of souls and the spread of our Redeemer's kingdom here on earth. May God, for His name's sake, sanctify the labors of their hands to their good, to the good of others and to His own glory!

VISITOR.

Communications.

For the Reformed Church Messenger.

OUR MISSION ENTERPRISE.

On Friday morning, we drove hastily to the depot, that we might meet the incoming train. Soon the shrill whistle of the engine called us to the platform. The air brakes brought the coaches to a sudden halt. Out came the passengers, and the porters vociferated loudly for their patronage. We had come to meet a friend, and were not disappointed. Recognizing his clerical figure, we hastened to him, shook him by the hand, seated him in our buggy, drove him to the Reformed parsonage, and ushered him into the most comfortable apartment our humble home could afford. In happy converse we whiled the hours away; for brother Shontz is, as his friends well know, a jovial companion.

On Saturday, brother Bauman, of Zwingle, put in his appearance. Some of the membership from our mission field joined our company. It was a pleasant gathering long to be remembered.

But Sunday morning called us to duty. The new church, six miles west of Maquoketa, was to be dedicated. Though we arrived early at the place, yet many people were already there. By eleven o'clock every pew was occupied.

The church edifice is a neat structure, 30 ft. by 47 ft. The tower with its steeple is beautiful, being well-proportioned and well-finished. It is located in the midst of a fine, rich country, about thirty rods from the line of the Midland Railroad, and is contiguous to the burial city of the dead. The vicinity around is well-settled. The farms are good and highly improved. The farm-

houses, though not costly as in older countries, are neat, white, beautiful, comfortable, inviting. The church is in keeping with these prairie homes.

One year ago we began preaching in this vicinity. We organized a Sunday-school, about January, and in the Spring a congregation of eight members. We were incorporated, and at once went forward to build our church. It seemed like a great undertaking. But the neighborhood needed a church, and all the people were enlisted in our favor. Through every discouragement we pushed forward. Our success is owing, in great measure, to the efforts of Mr. G. K. Miller, our deacon, and the executive member of our building committee. With him it has been a labor of love. Earnestly, zealously, perseveringly has he labored. His head, his hands, his heart, and his pocket were enlisted in the good work. In due time the temple was finished. On the morning of December 6th, we were there to set it apart from a common to a sacred use. But before this could be done all indebtedness must be cancelled. Of \$2,300, the cost of the church, \$667.48 was to be raised that day. Brother Shontz preached a sermon based on the words of Peter to Jesus: "Lord, it is good for us to be here." After this, our financial matter was presented, and subscriptions in cash and on time were received. It was a lift "all together," so that in half an hour we raised \$719.00.

The way was cleared. The church was dedicated. Every heart was glad. Prayers of gratitude went up. Mothers, who had lived in the west a score of years without a spiritual home, shed tears for joy. All the people in the community, very few of whom belong to any branch of the Church, felt that they had turned a new leaf. They now had something in their community they never knew before. Men, who came as pioneers into this country, shook us by the hand, and with tears in their eyes told how glad they were for the beautiful temple. Men who have not been to preaching for years, gave freely, and promised to come regularly to our service.

This church at once becomes the centre of the community. To this place, the people, old and young, will come. Here we will preach the Gospel. Here we will dispense the bread of life. Here many will learn anew of Jesus, will have their consciences awakened, will be encouraged and led to the embrace of the loving Saviour.

We have now firmly established two congregations in the Maquoketa valley. These before a great while will constitute one good charge.

But we must have one thing more; and at the risk of being lengthy, we will present the matter here.

We must have a church in the young city of Maquoketa. It is the centre of this rich, beautiful, and flourishing valley. It is on the line of two railroads, and has fine manufacturing advantages. It has between three and four thousand inhabitants. At present there are here but three Protestant churches. If we are to hold our people and their children in the valley, we must have a church in town. If we are to gather up those who come west, we must have churches in these centres of business and channels of emigration. There are, of course,

a thousand such places in the west, scarcely one of which our Church has exerted herself to lay hold of. Here we have special opportunities to take hold and build up. We might devote all our time to laboring in our country churches, and in making out of them a "good fat charge." But we came to drive new stakes and to lengthen the cords. We mean to be aggressive. We are going to build a church in Maquoketa. We have not the full sufficiency in ourselves, but we believe the people in our Zion will help us at once to set up a tabernacle in this young and growing city. From what we can learn, we suppose the Church Extension treasury is empty. But we ask individual men and women to take this matter in hand. Ten dollars, five dollars, and even one dollar will be thankfully received, and due acknowledgment will be made of the same. This is the way to build up Christ's kingdom, to extend our influence for good, to bring the Gospel of light and life immediately to men and women. You can send us your donations by check on bank; or better by post-office order. You shall hear from us again. In the meantime please remember the cause of our Lord now in the hands of His humble servant,

J. B. WELTY,
Reformed pastor,
Maquoketa, Jackson Co., Iowa.

Miscellaneous.

ADVENT CHORAL.

Hark! ye faithful, rouse from sleeping!
Strikes the Advent bell again:
With the Church your watch be keeping,
Lifting still her old refrain!
Alleluia,
Jesus, come to judge and reign!

Fast flows on the tide of ages;
Of its fullness signs appear:
Tokens, by the prophet pages,
Seem to tell the Coming near.
Alleluia,
Welcome, Lord and Saviour dear!

Waxeth cold the love of many;
Waxeth hot the Devil's spite;
Few the steadfast—hardly any
Daring for the True and Right.
Alleluia,
Jesus, come in Thine own might!

List, the seventh trumpet pealing—
While the world keeps on its ways,
Sudden shows the last revealing;
Sudden breaks the Day of Days;
Alleluia,
Come, Lord, when Thou wilt,—we'll praise.

Join their cry who've gone before us,
Waiting for their final home:
Theirs and our Redemption's Chorus,
Come, Lord Jesus, quickly come.
Alleluia,
Even so, Lord Jesus, come.

THE HOPELESS SIDE OF HELPING.

If you have ever tried with all your might and main to help somebody who needed help, but who would not be helped in any reasonable way, you know how Sisyphus felt when the stone he was trying to roll up hill kept forever rolling down again. We used to know an old lady who was called Miss Margaret. She was a beneficiary of our Church. Promptly on the Monday morning after each communion Miss Margaret used to present herself at the pastor's door. She was a

long, narrow woman, dressed in rusty black, with a poke bonnet, a faded umbrella, and a satchel on her arm. If the contribution to the deacon's fund had been generous, and her share was proportionately large, Miss Margaret's thin old face would be brightened up by a transient and wintry smile. If it had rained, or folks were out of town, or for any reason there was not much to give her, she was not slow to utter her opinions concerning those who stinted their gifts to the Lord's poor.

"But, Miss Margaret," said a lady one day, "there is no earthly reason why you should continue to be so very poor. There is a place for you where you can help somebody else along, and earn your own living besides. I have a friend who lives in Delaware, in the peach country, you know, in a place like the Garden of Eden for delight, and she is sick, and wants an efficient somebody like you for housekeeper."

We sugar-plumed and coaxed and softly entreated Miss Margaret, and at last we saw her—satchel, umbrella, poke bonnet, and all—fairly on the way to housekeeping and independence. We breathed freer than we had for a long time. But in vain were our hopes. In three months our old friend was back. The air was too strong for her, the invalid was too fretful, and the country was too lonesome. She really preferred being a respectable pauper to being a self-supporting member of society.

There is where the hopelessness of helping comes in. The more you do, the more you may do. The timid hand that will scarcely accept your gift at first, through sensitive pride and decent self-respect, grows grasping and avaricious. The thought of the heart, not often spoken out as it was to us the other day, seems to be this: "There is plenty of money in the world, and we have a right to our share." With this feeling on the part of one who receives alms, there is very little gratitude.

The true way would seem to be to aid people to help themselves. Find out what they can do, and get them a place to do it in. Every day our souls are pained and our eyes are dimmed by the dreadful pressure of sin and want and misery that there is in the world. So much is being done all the while, and yet it is like a breakwater of pebbles against the infinite sea. Men and women want work, and cannot get it. Other men and women need workers, and cannot get them. But to bring the two classes together in any really permanent way is as difficult as it was in our school-days to make a larkspur chain. The connection is sure to break off somewhere. So, this Winter, as in every other Winter since we can remember, the sewing society will meet, and the ladies will make flannel petticoats and calico gowns; the soup kitchens will open, and beef tea will be made for the sick, and the poor will be helped up; some will be helped down. Only the Master's words will abide in truth; "The poor ye have always with you."

Hopeless or otherwise, however, we must not weary in well-doing, but we must try, so far as in us lies, to cease doing our helping in the lump. Personal interest, personal looking after, individual responsibility, must underlie all alms-giving that is worth anything to the recipient. And we need not expect much grati-

tude. Is there not reward enough in that sweet word, low whispered in the inner ear, that sings with a gush of bird-music to the understanding soul: "Inasmuch as ye did it to the least of these My brethren, ye did it unto me?"—*Christian at Work.*

PREACHING.

Some considerable experience has convinced us, that on the human side of the subject, thorough preparation is a grand almost essential prerequisite to success. Demosthenes said, "action, action, ACTION" is the grand essential to success in oratory. He is certainly high authority, and his splendid success justified him in giving an opinion—an opinion entitled to great weight; but for all that, we like the dictum of Lord Brougham a great deal better, when his opinion was asked as to the essential prerequisite to successful oratory; he replied—not "action, action, ACTION," gentlemen—but preparation, preparation, PREPARATION. Now we know, that although Demosthenes attached so much importance to "action," that his "preparation" was most exhaustive and mature. He copied one of the great masters of Greek style eight times over to thoroughly imbue himself with the felicities and graces of the best Greek. He spent months in solitude and severe preparation. He had the best thought, and the best language. Of course, a graceful action contributed to a pleasing, and successful rendering of his discourses. Thorough preparation is essential to thorough self-possession.

John Newland Maffit, no mean authority on oratory, says in the preface to his oratorical dictionary, that "self-possession" is the essential requisite to success in public speaking. Without self-possession no man is fully master of his resources. He goes into the fight not only half-disciplined, but only half-armed. The unprepared man hesitates, halts, and fears—is well-nigh conquered before he delivers battle. His manner will be confused and awkward. In feeling about in the dark he is in great danger of losing his way—and in trying to find matters on the spur of the moment, is apt to lose sight of manner, and the pleasing and winning proprieties of language. In short, as he has not done justice to the subject, he cannot do justice to himself.

Examples abundantly illustrate the power of thorough preparation. The great actors and actresses, such as Garrick, Siddons, Macready, Kemble, Forrest, and Jefferson; only attempted the personation and presentation of a few characters from the creations of the dramatists—but they thoroughly studied these characters, were so familiar with their parts in the play, that they could devote great attention to manner—and hence their great success. So also Clay, Corwin, Douglass, Polk, and Marshall of Kentucky—all of them "princes of speech before the people." Their great campaign speeches, delivered from day to day, were substantially the same. Perfect familiarity gave perfect ease, and full liberty to attend to the details of manner.

So it was also with the grand pulpit orators of our Church in the West and South in the generation past. These princes in Israel moved

from point to point; never attempted but in a slight degree the duties of the pastoral office. They were preachers. They had a comparatively small number of themes, but they were exhaustively studied. They learned to deliver their sermons with great ease, propriety, and power—listening thousands heard with heart-piercing conviction, and compunctious visitings that led them to cry out: "What must we do to be saved?" Thousands of believers listening to their glowing strains, were wrought up to the lofty height of eternity, and rejoiced in hope of the glory of God.

These examples illustrate the supreme importance and incalculable advantage of thorough preparation. The oil of the sanctuary was well-beaten. So should be the offerings we present to the Lord from the sacred desk. Only thus can we do our great themes justice, and only thus cure those defects in ourselves which mar and hinder the efficiency of the Word. According to the suggestion of the Discipline, let us "make out what we take in hand;" and of the Book, "study to show ourselves workmen that need not to be ashamed."—*Texas Advocate.*

WITH GOD'S HELP.

Formerly I thought of this work as more difficult than it seems to me now. I am deeply convinced of one thing as I grow older, and that is, God never sends me to preach a sermon, anywhere, or on any occasion, but He sends some one into that congregation to receive just that truth which He has sent me to utter. Oh, there are hearts—I can not point them out to-day—but there are men and women in this audience whose souls are beginning to be stirred, and to whom God is speaking, even through my feeble voice, this morning. God grant to speak more fully and more loudly to their consciences; rouse them from the stupor of sin, and bring them to Christ! And there are men saying, "God helping me, I will be a better minister than ever before." God help you to carry out your purpose!—*Bishop Simpson.*

THE YOUTH OF CHRIST.

Extending from His early youth into the years of mature manhood, there is a great blank in our Lord's history. Eighteen years of His life stand unaccounted for; and that blank, looking as dark as the starless regions of the sky, tradition, usually so fertile in invention, has not attempted to fill up. How often have I wondered and tried to fancy what Jesus did, and how He passed the time between His boyhood, when He vanishes from our sight, and His thirtieth year, when He again appears upon the stage to enter His public ministry! Thanks to His townsmen's envious sneers, or rather thanks to Him who permitted the insult and thus made the wrath of man to praise Him, their insolent taunts throw a ray of light into the obscurity. Their question: "Is not this the carpenter?" not, as at another time, the carpenter's son, but the carpenter Himself, suggests to us the picture of a humble home in Nazareth, known to the neighborhood as the carpenter's, and under

whose roof of thatch Jesus resided with His mother, in all probability then a widow, and like many a widow since then, cherished by the love and supported by the labors of a dutiful son.

I have no doubt that holy angels, turning their wings away from lordly mansions, and the proud palaces of kings, often hovered about that peaceful home, as still they who are ministering spirits sent forth for them who shall be heirs of salvation do over the humblest abode of piety. But, so far as this world and its inhabitants were concerned, Jesus passed His days in contented obscurity, unnoticed and unknown, save to His neighbors, whose esteem He could not fail to win by His pure life and gentle temper and holy manners. He was to grow in favor with God and man. All Nazareth regarded Him as a paragon of human virtues, and many a mother pointed to Mary's son as the pattern her lad should copy.

How wonderful it is to transport ourselves back, in fancy, some eighteen hundred years, to that small town; and, on asking with the Greeks, "to see Jesus," to be conducted to a humble dwelling where chips of wood and square logs, and unbarked trunks of trees lying about in the oak and olive, cedar and sycamore, that had fallen by the axe, point out the carpenter's. By the door, and under a hovering vine, which, trained beneath the eaves over some rude trellis-work forms a grateful shade from the noon-day sun, a widow sits, her fingers employed in weaving, but with an expression in her eye which indicates a mind engaged on far loftier objects, thoughts deeper, holier, stranger, than a buried husband and a widow's grief. She rises, lifts the latch, and, stooping, we enter that lowly door; and there, bending to His work, we see the carpenter—in Him the Son of the Most High God! Time was when He set His compass on the deep; time was when He stood and measured the earth; and now, with line, compass, and plane, and hatchet, the sweat dropping from His lofty brow, He who made heaven and earth, and the sea, and all that in them is, in the guise of a common tradesman, bends at a carpenter's bench. How low He stoops to save us!—*Guthrie.*

LITTLE SUNDAY-SCHOOLS.

"Much or nothing," is the motto of some people. Hence, as do many old people, so do many children suffer for want of help. A distinguished educator who happened to dwell a few months on the frontier, refused to take a Sabbath-school class of a dozen fifteen to eighteen year old boys, because, as he said, he couldn't give his time to less than one hundred pupils! Will he ever hear the "Inasmuch as ye have done it unto one of the least?" Is he alone in the error? Two or three neighbors can have a Sunday-school. It is amusing to hear Christian fathers and mothers with half-a-dozen children mourning because they can't go to Sunday-school, when two families of such could make a school. Meet at one of the houses, sing, say the Lord's prayer, get lesson leaves, Bibles, a dozen hymn-books, and anything more you want; ten dollars will "outfit" you. Then talk, sing, study, religiously enjoy yourselves together for an hour, and that's a

Sunday-school. Who cannot hold them? Don't be afraid to go through the form for a few. Don't imagine you are born to do nothing until you can do something great. A calf is a legitimate start for a stock farm, and a half-a-dozen of them a splendid start. So every little new-born spirit will carry the new birth to others, and honest labor, though small, will tell in hundreds of conversions perhaps before you die.—*Denver Annual.*

TWO GENTLEMEN.

There are no distinctions of rank when people are in need. Here is one incident of many which pleasantly illustrates this. An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the animal stumbled, and the grain fell to the ground. He had not strength to raise it, being an aged man; but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be the nobleman who lived hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman, also; and not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmar-nock bonnet, and said:

"My Lord, how shall I ever thank you for your kindness?"

"Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

SING MORE.

Cultivate singing in the family. Begin when the child is not yet three years old. The songs and hymns your mother sang, bring them all back to your memory and teach them to your little ones; mix them all together, to meet the similar moods, as in after life they come over us so mysteriously sometimes. Many a time and oft, in the very whirl of business, in the sunshine and gayety of Fifth Avenue, and amid the splendor of the drives in Central Park, some little thing wakes up the memories of early youth—the mill; the cool springs; the shady tree by the little school-house—and next instant we almost see again the ruddy cheeks, the smiling faces, and the eyes of schoolmates—some gray-headed now, must "lie mouldering in the grave." And anon "the song mother sang" springs unbidden to the lips and soothes and sweetens all these memories.

At other times, amid the crushing mishaps of business, a merry ditty of the olden time pops up its little head, breaks in upon the ugly train of thought, throws the mind into another channel; light breaks in from behind the cloud in the sky and a new courage is given to us. The honest man goes singing to his work; and when the day's labor is done, his tools laid aside, and he is on his way home, where wife and child and tidy table and cheery fireside await him, he cannot help but whistle or sing.

The burglar never sings. Moody silence, not the merry song, weighs down the dishonest tradesman, the perfidious clerk, the unfaithful servant, the perjured partner.—*Hall's Journal.*

PARSONAGES.

The *Christian Secretary* gives this good counsel to the churches on the subject of parsonages:

To a minister who is called to settle in any locality, one of the potential considerations which will induce him to accept the call and cast in his lot with the people resident there, is a pleasant, commodious *Parsonage*. This offered him, he is delivered from the vexations of finding a dwelling-place; he knows just where he shall live and bestow his family and goods, and just where he will have a home independent of the caprices of a landlord until he is dismissed from his pastoral charge. Accordingly it is for the interest of every parish to have as an appendage to the church edifice a good parsonage. Thereby is a parish more likely to secure a desirable minister and retain him. This is true not only as to large and strong parishes, but to small and weak ones as well. An attractive, comfortable parsonage is anywhere a requisite to ministerial and parish success. So confident are we of this—taught by long observation—that were not ecclesiastical organizations too numerous already, we should go for inaugurating a parsonage building society. One minister whom we know would appreciate the importance of the work and take hold with us, for he was forced to move three times in as many years. No wonder that the fourth move drove him to a new field of labor, and the parish lost an excellent minister, for the want of a place to set him.

TWO IN HEAVEN.

"You have two children," said I. "I have four," was the reply—"two on earth and two in heaven." Thus spoke the mother. Still, they are only gone before; still remembered, loved and cherished by the hearth and at the board; their places not yet filled, even though their successors draw life from the same faithful breast where their dying heads were pillowed. Two in heaven safely housed from storm and tempest! No sickness there, no drooping head, nor fading eye, nor weary feet. By the green pastures, tended by the Good Shepherd, linger the little lambs of the heavenly fold. Two in heaven; earth less attractive; eternity nearer; invisible cords drawing the maternal soul upwards; still, small voices ever whispering, "Come," to the world-weary spirit. Two in heaven. Mother of angels, walk softly; holy eyes watch thy footsteps; cherub forms bend to listen; keep thy spirit free from earthly taint. So shalt thou go to them, though they may not return to thee.—*Missionary Messenger*.

"A LITTLE LAND WELL TILLED."

From the Brussels letter to the Chicago "Tribune" we extract the following to show what can be done on a small area of territory. The correspondent, after discussing the prosperity of the people, coal and iron interests, etc., thus speaks of Belgium and her agricultural achievements:

"Belgium is only a small patch of territory, containing hardly 10,400 square miles, but on this little area there is supported in comfort and independence 5,400,000 souls! Can

your readers realize that on a space not exceeding one-fifth that of Illinois, there is concentrated the population of Illinois, Iowa, Wisconsin, and Minnesota? But such is the fact.

"Previous to the French occupation, the land was held in vast estates by the nobles and priests for the benefit of a few pampered families, and, as a consequence, the country was badly tilled by an ignorant, superstitious and poverty-pinched peasantry. But as fast as the lands, under the operation of the French laws, became the property of those who farmed them, the system of tillage improved, and the condition of the people changed from pauperism into independence.

"There is now no hereditary land monopoly and no idle land in Belgium. Not an acre is devoted to deer parks, pheasantries, or other sporting purposes, for the enjoyment of a luxurious and dissolute aristocracy, while masses of men are starving for bread. As I travel through Belgium I see swarms of men, women and children cutting down and gathering a harvest of grain and grass, where the wheat will yield thirty to forty bushels to the acre, the oats fifty to seventy-five bushels, and the hay two and a half to four tons per acre, while the ensuing product of flax and root crops—potatoes and beets—will be beyond the American conception of possibilities. The strawberries, red raspberries and gooseberries brought to market, while not superior in flavor to those sold in Chicago, are twice or thrice as large.

"These enormous yields of agricultural and horticultural products are not in consequence of a better soil or climate than in America, but are the results of heavy manuring, deep plowing and spading, subsoiling, under-draining when required, irrigation when possible, watchful hoeing and weeding. Free use of guano and other fertilizers for top-dressing, and careful harvesting and storage of crops, whereby nothing is wasted, lost, or allowed to rot in the field. This perfect system of tillage never was adopted or thought of until the land became the property of the cultivators of the soil, and the relation of landlord and tenant ceased to exist. The price of land in Belgium ranges from \$200 to \$1,000 per acre, and a fair average would be \$400 to \$500; but there is very little offered for sale.

"Brussels possesses a park which for extent is unrivalled in Europe, and before long will have no superior in beauty—the great forest of Soignes, which extends from the suburbs, south to the edge of the battle-field of Waterloo, a distance of twelve miles, and with a width of four or five miles. This large tract has a great variety of hill and dale surface, with some small streams flowing through it. It is densely crowded with tall forest trees one or two centuries old. Through this great forest the Belgian government, to whom it belongs, is constructing broad drive-ways and bridle-paths, and lakes, cascade, bridges, grottoes, and other decorative work. But it is so extensive, that it will take generations to complete them all."

Mary Towerville, who died last year in her 92d year, said: "I hope the time may come when children shall be taught, that mercy to birds and beasts is part of religion."

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

The Sunday-school at Stockport, England, is perhaps the largest school in the world. It numbers 301 teachers and 4,567 scholars. The number of teachers that have been connected with the school since its organization in 1806, is 4,885, and of scholars, 87,838. There are scholars and teachers now in the school, whose parents and grandparents have been connected with it, and thus link by link, does the chain grow stronger that binds them to their early associations.

Rev. Dr. Williams, of the Reformed Church at Williamsburg, New York, says, that during the past quarter of a century two-thirds of the members of his church have come from the Sunday-school.

The plan of the International Lessons for 1876 is to alternate from the Old Testament to the New once in three months, instead of once in six. The schedule includes lessons from the monarchies of Saul, David, and Solomon, with passages from Proverbs and Ecclesiastes and the Acts of the Apostles.

It is stated by the London Sunday-school Teacher, that during the last twelve months, thirty Protestant Sunday-schools have been opened or recommended in France, making a total of 900 in that country.

The Maryland and District of Columbia Sunday-school Convention recently held its tenth meeting in the City of Frederick. The Maryland Sunday-school Union has provided for the use of teachers one of the finest arranged and fullest stocked Sunday-school teachers' library and reading-room and exchange in the land. The reading-room is located on Charles street, Baltimore city.

The Rock River Methodist Conference adopted the following resolution at its late meeting:

Resolved, That we, as a Conference, extend a hearty invitation to the Rev. John H. Vincent, to hold a Sunday-school Assembly somewhere in the West, not far from the bounds of our conference, if not within it, during the summer of 1875; that the said Sunday-school Assembly be conducted like the one lately held at Chautauqua, New York State.

"Going to Extremes," is thus wisely rebuked by the "Examiner and Chronicle:"

"A tendency of this kind shows itself in Sunday-school methods, just as elsewhere. One Superintendent has the singing fever, another makes the blackboard the principal feature, another is great in geography, or biography, and so on. In some schools great emphasis is placed on giving, in others committing verses to memory is made the chief end of children. Punctuality, orderly behaviour, questioning scholars, visiting them at homes, etc., are all made hobbies by some people sooner or later. Now, the fact is, all these things are good; but what is wanted is due proportion. Puddings are not good if made all of flour or all of plums."

Our chip pile got into a quarrel the other day. The big chips wanted the little chips to go down out of sight, and let the big ones be on top. The little chips claimed that they had just as good a right to be seen as their larger neighbors, as they were a part and parcel of the pile. The big chips sneered, and said somewhat tartly, that the little chips ought to be ashamed of themselves, and be a little more modest and retiring, and not aspire to places their diminutive size would not permit them to fill. The little chips retorted sharply, that if they were small, they were not quite so green and sappy as the big ones, and that they had more heart in them. About this time the cook came out with a pan for fuel to hurry up dinner. She took up a big chip or two and then a lot of smaller ones, saying, "These large chips are rather too slow by themselves, but put them with the little ones, and they make a good fire." Brethren, big or little, you may each help the other.—*Sunday-school Times*.

It is suggested, that the bane of our Sunday-school conventions is the speech-making of delegates, "who have no qualification for speaking except the desire." The same trouble often shows itself in the Superintendent's desk.

The work of a Sunday-school teacher is chiefly done during the week. It is tested on Sunday. The teacher who expects to do most of his work for his class on Sunday is not likely to do a great deal for them at that time.

It is desirable that scholars should study their lessons during the week. It is of greater importance that teachers should.

It is affirmed in the "Sunday-School Journal," that in "one of the most religious States in our country" out of \$200,000 raised in its various Sunday-schools \$145,000 is paid out for the running expenses of those schools—less than one-quarter of all the reported schools receiving their support from the churches to which they belong. Does not this throw a little light on the absence of the children from "the regular church services?" Why should a church expect the attendance of children, whose religious teaching it refuses or neglects to provide for?

"If you thirst, you must go to the waters and drink; not stand like an empty pitcher waiting for some one to come along and fill you. If your Sunday-school is Micawberized, and "waiting for something to turn up," we suggest that you had better go to work, and turn it up yourself. You will at least see what is on the other side.

Children's Department.

A CHRISTMAS CAROL.

BY LINDELL BROOKS.

SHOUT! shout aloud ye children!
Your sweetest anthems sing,
While angels catch the echoes,
Hallelujah to our King!
He loveth well the music
Of the children's Christmas hymn.

While brighter glows the glory
That surrounds that Babe of yore,
And sweeter grows the story
That we oft have heard before ;
For the children's glad hosannas,
Make our very heart adore.

Again, with wondering shepherds,
We behold the clouds on fire,
And start with holy rapture,
As we hear the heavenly choir,
The music of the children,
Grows sweeter still, and higher.

The steps of Eastern Magi
We're following from afar,
And kneeling at the manger,
Guided by that wondrous star ;
Our gifts of gold and incense,
Children's songs of praises are.

Simeon's word of power,
And Anna's faith and prayer,
More precious make this hour,
For which prophets did prepare ;
Oh ! grant, most blessed Saviour !
In its blessings we may share.

THOU FAIREST CHILD DIVINE.

Thou fairest Child Divine
In yonder manger laid,
In whom is God Himself well pleased.
By whom were all things made,
On me art Thou bestowed ;
How can such wonders be ?
The dearest that the Father hath
He gives me here in Thee.

I was a foe to God,
I fought in Satan's host,
I trifled all His grace away,
Alas ! my soul was lost.
Yet God forgets my sin ;
His heart, with pity moved,
He gives me, Heavenly Child, in Thee ;
Lo ! thus our God hath loved !

Once blind with sin and self,
Along the treacherous way,
That ends in ruin at the last,
I hastened far astray ;
Then God sent down His Son ;
For with a love most deep,
Most undeserved, His heart still yearned
O'er me, poor wandering sheep !

God with His life of love
To me was far and strange,
My heart clung only to the world
Of sight and sense and change ;
In Thee, Immanuel,
Are God and man made one ;
In Thee my heart hath peace with God,
And union in the Son.

Oh ponder this, my soul ;
Our God hath loved us thus,
That even His only dearest Son
He freely giveth us.
Thou precious gift of God,
The pledge and bond of love,
With thankful heart I kneel to take
The treasure from above.

I kneel beside Thy couch,
I press Thee to my heart,
For Thee I gladly all forsake
And from the creature part ;
Oh deign to take my heart,
And let Thy heart be mine,
That all my love flow out to Thee
And lose itself in Thine.

THE SECRET OF NON-SUCCESS.

"Have you been a good boy to-day, Fred?"

The question rang in Fred's ears as he went up stairs. It was with him all the time he was kneeling by the side of his bed, and when he lay down he could not sleep for thinking!

"Have you been a good boy to-day, Fred?"

His mother's searching eyes looked gravely into his face as she asked the question.

"It is pretty certain that mamma thinks that I have not been good," thought Fred.

"But what do you think?" asked conscience.

Fred tried to quiet the voice. He closed his eyes and pretended to go to sleep; but it was of no use, for his thoughts were too busy to allow him to do so, and presently he gave it up, opening his eyes and resigning himself to that which was inevitable. The moon was shining brightly, and the room looked cosy.

"I ought to be a good boy," thought Fred. "Everybody is very kind to me, and all my wants are supplied. And yet it is certain that I am not good. I want to be; but somehow I always fail. I cannot think how it is. It is not because I am careless and indifferent. I care very much to please my father and mother. I want nothing more than to give satisfaction, and satisfy my own conscience too. I seem to be always busy, and yet I never get things done as soon as Harry. I am tired out at night, and yet I am sure mamma thinks I am idle and do not try to do my best. I am a most unfortunate boy."

Just then Harry, who was sleeping in another bed, seemed to be disturbed in his sleep, and Fred thought he would get his brother to wake up and say a comforting word to him.

"Harry! Harry! I say, Harry!"
"Yes. What is it?"
"Are you awake?"
"Yes."
"Well, I feel so wretched,"
"Do you, Fred? What is the matter? Are you not well?"
"Oh, yes, I am very well, but I don't get on well. I am for ever being blamed, and feeling that I deserve it, and yet I try to be all right, you know."

"Oh, yes, to be sure you do. You are a very good fellow, Fred; go to sleep."

"Oh, no, Harry, I am not good, though I do not think I am very bad. It must be that I am unfortunate."

Harry laughed at that.
"I do not believe in misfortune, Fred."

"But you do believe that it is my own fault?"

"Well, yes, I do," said Harry, with hesitation.

"But why do you think so? Speak out. I don't mind if you do say something unpleasant."

"Well, then, Fred, I believe that the only unfortunate thing about you is your habit of beginning too many things and finishing too few. If you notice, you do not stick to one thing at the time, and nothing seems to be done, and mamma blames you. You are always behindhand, and have no accomplished work to show. If you will just finish one thing before you begin another, I believe you will come to the end of your troubles. Good night."

"Good night. I will think of what you have said."

The more Fred thought of it, the more sure he felt that his brother was right; and at last he fell asleep, resolving that he would in future do one thing well before beginning another.

The next day, however, Fred found that it was not easy to break off a bad habit. He was in the middle of brushing his clothes, when he remembered that he had not cleaned his teeth. He half cleaned his teeth, when he left off to begin to brush his hair, and so he went from one thing to another until the bell rang,

and he was obliged to hurry down to breakfast.

"Your hair does not look smooth, Fred," remarked his mother, and he remembered that he forgot to finish it.

After breakfast he took up his books to study his lesson. He had got about half way through, when he left off to spin a top for his little brother. He finished that, and then went back to his books, but instead of learning one lesson quite perfectly, he read them all, so when school-time came he knew none.

But one good came from his having lain awake that night, and talked to his brother. He was now watchful of himself. When he found that he had half a dozen things begun and none finished, he made himself go back and finish the first one and then the other. At first it was quite hard work, and he had to exercise strong restraint over himself. But after a time it became more easy; and he found that it saved time, and was the means of accomplishing more work.

But did he succeed better when he had broken himself of the habit?

Yes; he found that his mother was better pleased with him, and that his teachers did not so often have occasion to reprove him, and that his conscience did not make him as uncomfortable as before. He did not again call himself unfortunate, for he had discovered the secret of his non-success and overcome the fault.
—*London Christian World.*

THE SPIDER FAMILY.

BY OLIVE THORN.

We are an honest and industrious family, and there's nothing about us to be ashamed of. In fact, I could show you some wonderful things, if your eyes are not too coarse to see them. There are my spinnerets, which spin out a beautiful silk rope of more than four thousand threads, as fast as I want it. Wouldn't you think it fine if you could make a rope in a minute any time you want it?

Perhaps the most interesting thing about us is the variety of our houses. I build my house in your garden, on bushes, and if it wasn't for the impudence of your gardener, and a destructive instrument called a broom, you would see them oftener than you do. It doesn't become me to brag, but if you know of any residence more graceful or elegant than mine, I'd like to know what it is.

Some of my family live in a sort of tent, made of a leaf lined with silk, which makes a pretty though rather airy, house.

One branch of the family builds a house—or rather a cradle—shaped like a tiny bell, and hung to a leaf or twig, where it rocks with every breeze. It is not larger than a pea, snow-white, and very long. But after it is finished and filled with eggs, forty or fifty of them, the careful mother closes it up, and covers the outside with mud, because you must know, there are many greedy insects who eat every spider baby they see.

Others build hanging houses. Some are three or four inches long, slim, and made of white silk; others are made of empty seed-pods fastened together and lined with silk, for wherever one of our family lives, she must have silk curtains to her house.

One of my relatives who lives in the West Indies—a splendid fellow, with a body an inch and a half long, and bushes of hair on its legs—fastens its house to a plant, and it looks like an oval silk ball. It is very aristocratic and nice.

Some of my family have a strange fancy for living about the water. One of them is called the raft-spider, because he makes a raft of leaves and sticks, held together with silk. On this he sails about, eating such food as he can find on the water. He can run on the water, too, easily.

The most singular one, who builds her nest under water, and spends most of her time there is called the water-spider. This spider is so determined to live away from her relatives, that she builds a beautiful house of silk, the shape and size of a thimble, with the open side down, and actually fills it with air herself. I'll tell you how. Having finished the house, she goes to the surface, sticks one end of her body up into the air, then gives a jerk, and actually carries a tiny bubble of air under the water. It is held partly by the long hairs on the body, and partly by the hind legs. When she gets to the house, she turns round and lets go the bubble. Of course it goes to the top of the little thimble, and there it stays. In this wonderful way, bubble by bubble, air enough is carried in to fill the house. And there she lives, bringing her dinner there to eat, and making a nursery in one corner for the babies, who live at home till big enough to build thimble castles for themselves.

There are many curious and wonderful things I could tell you about my family, but I'm afraid you're tired already.

Agricultural.

BUYING A HORSE.

The following hints on examining a horse appear in *The Maryland Farmer*. They contain much good advice to the non-professional dealer, but fail to cover all the defects a horse may possess. But the chances are, that the purchaser who gets a horse free from any defect herein enumerated, will have a pretty sound animal.

Examine the eyes in the stable, then in the light; if they are in any degree defective, reject.

Examine the teeth to determine the age.

Examine the poll, or crown of the head, and the withers, or top of the shoulders, as the former is the seat of poll evil, and the latter that of fistula.

Examine the front feet; and if the frog has fallen, or settled down between the heels of the shoes, and the heels are contracted, reject him; as he, if not already lame, is liable to become so at any moment.

Next observe the knees and ankles of the horse you desire to purchase, and if cocked you may be sure, that it is the result of the displacement of the internal organs of the foot,—a consequence of neglect of the form of the foot, and injudicious shoeing. Examine for interfering, from the ankle to the knees, and if it proves that he cuts the knee, or the leg between the knee and the ankle, or the latter badly, reject.

"Speedy cuts" of the knee and

leg are most serious in their effects. Many trotting horses, which would be of great value were it not for this single defect, are by it rendered valueless.

Carefully examine the hoofs for cracks, as jockeys have acquired great skill in concealing cracks in the hoofs. If cracks are observable in any degree, reject. Also both look and feel for ringbones, which are callosities on the bones of the pastern near the foot; if apparent, reject.

Examine the hind feet for the same defects of the foot and ankle, that we have named in connection with the front foot. Then proceed to the hock, which is the seat of curb, and both bones and blood spavins.

The former is a bony enlargement of the posterior, and lower portion of the hock-joint; the second, a bony excrescence on the lower, inner, and rather anterior portion of the hock; the last, is a soft enlargement of the synovial membrane of the inner and upper portion of the hock. They are either of them sufficient reason for rejecting.

See that the horse stands with the front feet well under him, and observe both the heels of the feet, and shoes to see if he "forages," or overreaches; and in case he does, and the toes of the front feet are low, the heels high, and the heels of the front shoes a good thickness, and the toes of the hind feet are of a proper length, reject him; for if he still overreaches with his feet in the condition described, he is incurable. If he props out both front feet, or points them alternately, reject.

In testing the driving qualities, take the reins while on the ground, invite the owner to get in the vehicle first, then drive yourself. Avoid the display, or use of the whip; and if he has not sufficient spirit to exhibit his speed without it, reject. Should he drive satisfactorily without, it will then be proper to test his amiability and the extent of his training in the use of the whip.

Thoroughly test his walking qualities first, as that gait is more important in the horse of all work than great trotting speed. The value of a horse, safe for all purposes without blinds, is greatly enhanced thereby.

Purchase of the breeder of the horse if practicable; the reasons are obvious.

Editor's Table.

BOOK NOTICES.

HALF-A-DOZEN BOYS. Pp. 96.

HALF-A-DOZEN GIRLS. Pp. 96.

These are two neat little books for children, just published by the American Sunday-school Union, 1122 Chestnut Street. They are prepared by the author of "Ruth Allerton" and a number of other similar works. They each contain six different histories, the one of boys and the other of girls, in which is imparted very wholesome instruction to the young.

BERTIE'S FALL AND OTHER STORIES.

By Mrs. M. E. Miller. American Tract Society, 150 Nassau Street, New York. Pp. 63.

Bertie's Fall, Bread and Honey, and Waiting are the titles of three very interesting stories for the young, contained in the above volume.

BESSIE KIRKLAND. By the same

author, and published as above. Pp. 87.

Another very attractive and instructive book for the young.

LITTLE FOLKS' PICTURE BOOK. Pp. 48.

This is an admirable little book, gotten up in most excellent style by the American Tract Society, and is well-adapted for presentation to young children.

LILLIE; OR THE LITTLE CHRISTIAN'S TOILET. By Mrs. H. E. Brown. American Tract Society. Pp. 207.

This work has been prepared especially for the benefit of girls. It is made up of a series of symbolical representations of divine truth, twenty in number. They are admirably written, and well-adapted to attract and impress the young. The titles of a few of the chapters will indicate the general character of the work. They are such as: "Bath: Regeneration;" "The Mirror: God's Holy Word;" "The Robe: Purity;" "A Universal Beau tifier: Cheerfulness;" "Fine Lip Salve: Gentleness;" etc., etc.

ROUND AND ROUND; OR DAILY STEPS ONWARD. American Tract Society. Pp. 370.

"This little book," as is stated in the preface, "contains a Bible text, and select reading, for each day in the year. The selections have been carefully culled from the best sources, though no authors are named. They aim to illustrate to the young the simplicity, beauty, and cheer of the religion of Jesus, and its fitness for every-day life, in the school-room, and play-ground, as well as the closet and church." An examination of the book verifies all that is here said of it.

Scribner's Monthly.—The January number of this monthly for 1875, has made its appearance, and furnishes the following table of contents: 1) "Travels in South America." Illustrated. 2) My Tourmaline, Part III. *Saxe Holm.* 3) The Canons of Colorado, (1) Down the Green River. Illustrated. *J. W. Powell.* 4) Saint and Sinner, Poem. *R. H. Stoddard.* 5) The Story of Seven Oaks, Chapters I.—II. Illustrated. *J. G. Holland.* 6) Song from a Drama. *Edmund Clarence Stedman.* 7) A Boquet of Japanese Verses. *Charles A. De Ray.* 8) A New Solution of an Old Puzzle. *F. G. Fairfield.* 9) The Mysterious Island, Chapters XVII.—XXII. Illustrated. *Jules Verne.* 10) Mount Tabor, a Poem. *John Hay.* 11) Some Old Letters. Illustrated. 12) Sonnet. *F. W. Bourdillon.* 13) Hereditary Foes. Illustrated. *Kate Putnam Osgood.* 14) My Night in a Stage Coach. *L. Clarke Davis.* 15) Bazaine's Prison. *Maud Christiani.* 16) Topics of the Time. 17) The Old Cabinet. 18) Home and Society. 19) Culture and Progress. 20) Nature and Science. 21) Etchings.

The number is largely and handsomely illustrated, and furnishes a considerable variety of interesting reading matter. The well-earned reputation of the publication is fully sustained. Published by Scribner & Co., New York, at \$4 per year, in advance.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Married.

On the 13th instant, by the Rev. Jacob D. Zehring, Mr. Jacob D. Zehring, Jr., merchant of Berkleysville, Md., and only son of the officiating clergyman, to Miss Sarah Ann, daughter of Wm. Walter, Esq., of Manchester, Md.

On the 17th instant, by the Rev. S. R. Fisher, Mr. Jesse W. Wentz, of Washington Square, Montgomery county, Pa., to Miss Mary I. Preston, of this city.

On the 19th of December, by the Rev. J. G. Dengler, in Bridgetown, at the home of the bride, Mr. Charles Stienly to Miss Susan Groff, both of Bridgetown, Bucks county, Pa.

Obituaries.

DIED in Berlin, Somerset County, Pa., Elder Jacob Kuhns, aged: 75 years, 6 months, and 20 days.

Mr. Kuhns was at the time of his death an acting elder of the Reformed congregation at Berlin, in view of which fact the consistory of said congregation has deemed it proper to adopt for publication, in the "Reformed Church Messenger," and in "Our Church Paper," the following preamble and series of resolutions:

WHEREAS, God in His wise Providence has seen fit to remove from the Church militant to the Church triumphant, our beloved father and brother in the Lord, Elder Jacob Kuhns, who, as a man and a citizen, carried a spotless reputation, whose life as a Christian was always consistent and exemplary, who as a member of the Church was faithful and earnestly devoted to her interests, and who as an elder, which office he filled for many years, was active and zealous in the discharge of his duties; therefore,

Resolved, That, while we deeply feel the loss, which this consistory and congregation have sustained in the death of the departed, we yet bow in humble submission to this dispensation of Divine Providence, knowing that our loss is his gain, and that all things must work together for good to them that love God.

Resolved, That we are deeply grateful to God, the Father of our Lord Jesus Christ, "for the great grace and many gifts bestowed" upon our departed brother, whereby he was made able to "go before us in the way of salvation," and to leave behind him a memory and name, which this congregation may ever cherish as a precious legacy; so that it may be said of him truly, "he being dead, yet speaketh."

Resolved, That in this removal of one of our number, we recognize an admonition, which says to us: "Be ye also ready;" and that we will, therefore, consecrate ourselves anew to the service of our Lord, and labor with renewed zeal in the office and trust committed to us in His Church, endeavoring always to follow the faith and piety of those by whom we are now surrounded in our Christian course, as by a great cloud of witnesses, so that at death we also may enter into their joy.

Consistory of Berlin Congregation.

DIED, in this city, on the 9th instant, August Albrecht, in the 35th year of his age.

DIED, at Shepherdstown, West Virginia, of diphtheritic croup, on Sunday morning, November 22d, Charles Friel, aged 10 months, and 8 days, and on Monday night, November 23d, Josiah W., aged 5 years, and 18 days, children of T. H., and Sallie W. Davis.

It has again been forcibly illustrated in this double affliction, how little good health is to be relied on as a safe-guard against sickness and death. In less than forty-eight hours, the enemy, who yields to no entreaties, entered this happy household, bore away two of its little ones, and brought weeping and sorrow. The illness of both was very brief, and death quite unexpected. This double affliction very naturally startled the community, and has called forth many expressions of the deepest sympathy for the bereaved parents. Little Josie was a bright and promising boy. All who knew him were attracted to him and loved him. He was a member of the infant class in the Sunday-school, and had learned and loved to sing,

Little lambs so pure and bright,
Gather in the fold at night,
So when death comes dark and cold,
Jesus, take us to Thy fold.

May Thy strong and loving arms
Shield us in those last alarms,
Sweet and quiet be our sleep,
Oh, Thou Shepherd of the sheep.

The blessed Saviour has taken him to His fold, truly a little lamb pure and bright. It was hard indeed to part with him, but we submit in love to Him, who doeth all things well. He will be much missed in his home on earth, but oh, how happy in his home beyond the skies, "forever with the Lord." The Saviour, who, when upon earth, carried the little lambs in His arms, has assured us, that "of such is the kingdom of heaven." In this there is true comfort for those, who have given their children to the Saviour in the Sacrament of Baptism. Look up, then, afflicted parents, and whilst you shed tears of sorrow, may there also be love and faith piercing through them to that blessed abode, which through the death of these dear little ones, has been brought near to you. R.

Thomas Augustine, younger son of Rev Abner, and Mrs. Sarah Dale, after a few hours of severe illness, died on the night of the 27th ult., in Fairview, Butler Co., Pa., aged 5 years, 2 months, and 14 days.

His funeral, which was very largely attended, took place in his father's church, in Fairview, on Sunday, the 20th ult. A sermon was preached and the services were mainly conducted by the writer. Rev. Mr. Dodds, of the U. P. Church, also participated.

Thomas was a baptized member of the Church, and was truly a lovely and an interesting child. Without exaggeration, we can say, that he was remarkable for one of his years, particularly in regard to piety. His mind, in a great measure, seemed to be set upon things above. This fact was fully illustrated by his actions on the evening previous to his death.

At tea, he ate but little; complained of feeling weary; though apparently in good health, having been engaged during the day in his little plays. Soon after supper, he kindly requested his mother to read the Scriptures for him, and he brought to her, from an adjoining room, his grandmother's large Bible. She read to him about "little Sam-

uel," upon which his father made some suitable comments. In these services he was deeply interested.

It was now about eight o'clock, and he wished to retire. His mother conducted him to his bed, and heard him repeat his prayers, little thinking that it would be the last time she would have this privilege. After he had finished his prayers, he said, "Mother, do you think I will go to heaven?" She answered, "If you are a good boy." He replied, "Mother, I have been a very good boy to-day." These were among the last words he uttered.

Soon after this, he was taken with a severe chill. The physician was called in, and every available means made use of for his recovery; but all in vain. The Lord called him, and in that same night, and but a few hours from the time he was first attacked, he was relieved from his afflictions, and passed away to rest forever in heaven.

It was a severe stroke to his beloved parents and surviving brother, and many other relatives and friends. But they feel, "that their loss is his gain." They mourn not as those who have no hope. They know, "it is well with the child," and that the Lord doeth all things well."

J. B. S.

FORM OF A BEQUEST.

In making a bequest to one or more benevolent objects, it is important that a proper form be used; otherwise the intent of the testator may be defeated. Hence the following is suggested:

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The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

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PALATINATE COLLEGE.

We are in receipt of the Catalogue of this Institution for 1874. It presents a neat appearance, and furnishes tangible evidence of the prosperity of the institution. Two hundred and nine students have been in attendance during the year, distributed amongst the various classes and departments. Whilst a few are from the immediate neighborhood, the great body of them are from abroad. The faculty, at the head of which, is Rev. Dr. G. W. Aughinbaugh, consists of nine members, each one of whom fills a distinct department.

The location, at Meyerstown, Lebanon county Pa., is a good one, being in the midst of an excellent agricultural country, and surrounded with a great variety of picturesque scenery.

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THE DELEGATE QUESTION AGAIN.

An active elder of one of our churches in the interior, expresses his concurrence with our views on the Delegate question, given in our issue of the 9th instant. At the same time, he regrets, that we did not extend our remarks further, and answer the mooted question, "whether, when a special meeting is called to elect delegates, any elder in the Classis is eligible, or only those present at such meeting?" There is nothing in the letter of the Constitution, which covers the particular point at issue in the question.

Some twenty-five or thirty years ago, Classes frequently elected as delegates to Synod, elders who were not present at the meeting, and in some cases, such as had not been delegated by the charge to represent it in the Classis. In the course of time, questions were brought before Synod, which involved the validity, or at least propriety of such elections. The ruling of the Synod in such cases has established the

general principle, that to be eligible, the elder must be an actual member of Classis. To constitute such membership, he must have been present at the annual meeting, or at some subsequent special meeting, and recognized as a member.

We do not know, that any case has been decided, which would furnish a direct answer to the question at present in hand. As, however, an elder, who has been once admitted to his seat in Classis and recognized as a member, continues to hold this relation for the year, unless his seat has been surrendered to his alternate, we should think he could be elected at a special meeting held during that year, whether he be present or not, provided he has not been succeeded in his membership by another. Such at least would be our ruling, were we called upon to decide. We do not know, however, to what extent others would concur with us in this view.

CHRISTMAS REJOICINGS.

The Christmas season is at hand. It is a period of special rejoicing to all, who centre their hopes for time and eternity in Christ. It brings vividly to remembrance, the most momentous event in the history of the human race. The fall of man itself was a momentous event, but it is much less so than the coming of Christ in the flesh. We have gained more by the latter than we lost by the former. Great are the ruins of the fall; but greater are the blessings restored and secured to us by Christ. He has taken up humanity into His own person, and raised it to a higher position than it could otherwise have occupied.

No wonder the event was looked forward to with feelings of the deepest interest by the worthies of the Old Testament period. It was long the subject of prophecy, as well as of earnest pious hope. Prophets and kings longed to see the day of Christ, but died without the sight. When His coming in the flesh actually occurred, it was hailed by the intelligences of heaven, as well as welcomed by the children of men. Angels announced the event, in circumstances which indicated it to be one of the greatest possible significance: "Glory to God in the highest; on earth, peace and good-will to men;" and men received it as one of the deepest interest, and that, in which the prophecies of ages received their fulfilment.

The event is worthy of all the prominence given to it. It brings glory to God in the highest, furnishing the most striking display of the noblest attributes of His nature, while it confers the highest happiness upon man, making possible his reconciliation with God, and securing for him the richest blessings earth and heaven can bestow. There is every reason, therefore, to hail with special delight the annual return of the day assigned to the commemoration of the event, by the Church from the earliest ages. It should serve to awaken in our hearts feelings of unfeigned gratitude and love to God, and lead to a renewed consecration of ourselves to His service.

The day should be spent, not in sinful hilarity and mirth, but in a way

becoming its high and holy nature. God should be honored by our presence in the sanctuary, and, at the same time, it should be used as an occasion for making many hearts glad. Whilst we rejoice ourselves in the great fact of a Redeemer come into the world, and enjoy its signal blessings, we should strive to induce others to unite with us in our rejoicings, and participate in the blessings flowing from the event we commemorate. In this way, Christmas would be made, as it is designed to be, the happiest season of the year, and result in heightening for us those special joys which are the portion only of God's true children in Christ.

THE CALL TO FOREIGN MISSIONARY WORK.

In our issue of the 9th instant, we published an unusually interesting communication from the Rev. F. Fox, of Napa, California, giving a brief history of the young Japanese, who was converted to Christianity in his family some years ago, and has returned to it again, after a visit to his native country. We had intended calling attention to it at the time, and were prevented from doing so, only by an unusual press of other matters. It has frequently recurred to us since it was published, and we cannot forbear giving to our readers some of the thoughts it has awakened in our mind.

Our Church has thus far done comparatively little in foreign missionary work. For years its duty in this direction has been talked of, and some little was done formerly, through the agency of the American Board of Commissioners for Foreign Missions, towards supporting the Mission at Broosa, under the care of the Rev. Dr. B. Schneider, and at the present time, some little is also done towards supporting the missionaries from our Church, who are laboring in India, under the auspices of the German Evangelical Missionary Society, located at New York.

It is felt, however, by many, that the Church has not come up to its full measure of duty in regard to the cause of foreign missions. It ought to have one or more missions in foreign countries, which it can call distinctively its own, and until this is the case, the Church can, in our judgment, never be properly enlisted in this particular kind of work. It has appeared to us, that the opening in Japan, indicated by the Japanese convert to whom we have referred, assumes the character of a special and significant call to our Church to come up to its duty in regard to foreign missions.

It will be remembered, that, what little was done at the last General Synod, in regard to this subject, had special reference to Japan, as furnishing the most accessible and promising field for foreign missionary labor, to be entered by our Church. Is there not some meaning and force for our Church of more than an ordinary nature in the coincidence between that action and the present call? So it strikes us, and so, we believe, it will strike others, if they will allow their minds to dwell on the subject. Shall we then heed the call? Or will we turn a deaf ear

to it, as something which does not specially concern us?

Should the latter alternative be chosen, we fear we may be made to reap the fruits of our neglect of duty, to our sorrow at home. If the former, however, be adopted and the Church enter upon the foreign work with becoming zeal and energy, the choicest blessings, we confidently believe, will most certainly be realized. They that water others shall be watered themselves. The reflex influence for good, it would exert, would be most powerful, and happy. We close with the question: Shall we, as a Church, heed the present call of Providence and come up to our duty as plainly indicated by it?

THE LESSON PAPERS.

The first of the series of Lesson Papers for the use of Sunday-schools, in accord with the distinctive doctrines and usages of the Reformed Church, left the press last week, and consequently have since been ready for distribution. They have been prepared by the committee appointed under special instructions of Synod. After a careful examination of them, we are gratified to be able to say, that we regard them as most excellent. The comments also, which accompany them, as published in the Sunday-school department of the "Guardian," partake of the same superior character. In this opinion others also, who have examined them, fully concur. Considering the short time the committee have had to prepare their first paper of the series, they have indeed done remarkably well, and certainly give fair promise of still greater excellence in future.

To those especially, whose religious education, as must be the case with such in the Reformed Church as have been trained under its distinctive life and spirit, has given them a taste for that which is churchly in the true sense of the term, these papers will be truly welcome. The International Series, good as they doubtless are for those who are strangers to the churchly element, cannot but be distasteful to them. Every one of the class of persons to whom we refer, if they used the International Series during the year just closing, must have been painfully struck with their utter want of incongruity with the Church year. To assign such subjects as the denial of Peter, and the Crucifixion of Christ to the Christmas season, as is the case in that Series, is certainly evidence of the utter want of all proper taste, the force of which must be felt by every one, who gives the subject any careful thought.

Some, feeling this palpable incongruity, have sought to adapt the Series to the Church year. In our judgment, however, the attempt has been a signal failure. So at least we regard all efforts in this direction which have come to our knowledge, such as that made in the Augsburg Lesson Leaves, which are used by a denomination, whose whole history would make it distinctively churchly in its religious element. Some worthy brethren have advocated the feasibility of this plan, for our own Church, which position, we are surprised to see maintained even by the "Evangelist" at Cleveland, in one of

its late issues. We cannot, however, see how the proposed end can be successfully accomplished. The distinctive elements of the two systems are so diverse, that it is impossible to unite them in a congruous form. As well might it be attempted to mix oil and water. The reigning life of the two systems is altogether distinct.

Besides all this, we do not see why these denominations, whose type of religion partakes of the churchly element, should allow persons or ecclesiastical bodies, whose religion is of an opposite type, to arrange for them the Scripture lessons to be used in their Sunday-schools. They are certainly competent to provide for their own wants in this respect, and have as much right to expect others to adopt their system, as others to expect them to adopt theirs.

The disposition so prevalent to fall in with the popular tide of affairs, is certainly a dangerous one. Those who are controlled by it in church matters, will most likely find themselves away from their proper moorings, before they are aware of it.

The Reformed Church, at all events, we trust, will not allow itself to be led astray, by the specious popular movements of the day, in reference to the present matter, as well as to others of a similar nature. Its members, therefore, should heartily co-operate with the present movement and endeavor to give as wide a circulation as possible to the series of Lesson Papers, prepared under the direction of Synod for the special use of our Sunday-schools. They need only to send for specimen copies to be convinced of their superior excellence by a careful examination of them. The Publication Board is prepared to supply any number of copies that may be needed. Each number contains the Lessons for one month. They will be furnished to Sunday-schools at 75 cents per hundred copies of each number, which makes the cost for this number of copies \$9 per year.

DOINGS AT ST. MATTHEW'S, CHESTER CO., PA.

A few weeks ago, we gave some account of an interesting service held by the Sunday-school of St. Vincent Reformed church, Chester county, Pa., under the direction of the pastor, the Rev. M. S. Rowland. A similar service, it seems, was also held by the Union Sunday-school connected with St. Matthew's church, of the same charge. From a full account of the proceedings published in the "Jeffersonian," of West Chester, we cull the following particulars.

In the Spring of the present year, four grains of corn were given to each scholar of the school, with the understanding, that they were to be planted, the corn worked during the Summer, and the proceeds subsequently brought together as a common offering to the cause of benevolence. The evening of the 18th of November was fixed upon as the time for receiving the result of the united effort. The occasion was one of much interest, and drew together a large assembly.

After appropriate exercises, the scholars brought forward the corn they had raised, as their names were called,

and presented it as their offerings towards the common object. There were a number of impressive incidents connected with the occasion. One of the scholars, who had planted his corn in the Spring, had died. His friends, however, brought forward the corn his grains had yielded. Another was sick and had his corn presented through others. When all was brought together, it formed a considerable amount, and that generally of the very best quality. A book was presented as a prize to the scholar, who brought the largest amount of corn raised from the four grains planted. The prize was adjudged by a committee appointed for the purpose.

A pleasing incident connected with the occasion, was the presentation, by the scholars of the Sunday-school, of a handsome book, to a lady, who had always manifested great interest in instructing them in music, and in getting up good exercises for the entertainments connected with the school. She was taken by surprise, but managed to express her gratitude for the compliment paid her, in touching and befitting terms.

After spending a pleasant evening together, the congregation was dismissed, and all returned to their homes, gratified with what they had witnessed, and resolved to do more in future for the interests of the Sunday-school.

A few days prior to the corn gathering jubilee, the members of St. Matthew's Reformed church made a donation visit to their pastor, the Rev. M. S. Rowland, which we find described as follows: "Some fifty persons gathered at his home. A great dinner was provided and freely partaken of. Several very nice presents, as tokens of love and esteem, were presented to the pastor. Three packages of greenbacks, marked as they were intended to be used—one to replenish his library, one for horse-feed, and the other at his own discretion. The young members of the church presented him with a beautiful wax cross in a handsome gilt case, as an expression of their regard and love toward him. Quite a pleasant time was spent in singing and sociable conversation. It was a family gathering of pastor and people. There was no distinction between rich and poor, all were welcome and felt at home."

THE FUTURE OF THE MERCERSBURG REVIEW.

Two articles will be found in our present issue, in reference to the publication of the "Mercersburg Review," during the coming year, to which special attention is invited. It is to be hoped, that the editors, as well as the individual who has assumed the pecuniary responsibility of its publication, will be properly sustained in their labor of love for the Church. If this shall be the case, however, there must be more interest shown on the part of its friends, in extending its circulation, than was evinced during the years it was issued by the Board of Publication.

Some of the remarks contained in the two articles to which we call attention, require some notice at our hands.

They do not, though doubtless undesignedly, present the precise relation of the Synod and of the Board of Publication to the transfer of the responsibility of the future publication of the "Review," and contain also a quasi reflection, though disavowed, upon the course of the Synod and the Board in the matter.

No provision was made by Synod to take care of the "Guardian," as is stated. On the other hand, though this publication had sustained itself for several years of its existence previous to the last, yet, at the instance of its editor, who became discouraged by the falling off of the support during the last year, and thought the publication had fulfilled its mission, a resolution was adopted, declaring, that Synod deems it expedient to discontinue the publication of the "Guardian," and a paper prepared by a committee appointed for the purpose, complimentary to those by whom the publication had been edited, was also subsequently adopted.

Later in the sessions, the Synod adopted a resolution instructing the Board of Publication to select a competent committee "to prepare a series of Lesson Papers, in accordance with the distinctive doctrines and usages of the Reformed Church," and requesting the Board "to publish the same, as soon as possible, in order that there may be a uniform system of instruction in all the Sunday-schools throughout our Church." At a special meeting of the Board, held a few weeks after the adjournment of the Synod, the subject of the above action received its careful attention. After considerable deliberation, it was thought, that the most feasible plan for carrying out the wishes of Synod in the matter, would be to continue the publication of the "Guardian" in a modified form, attaching to it a regular Sunday-school Department, in which should appear the Lesson Papers and necessary accompanying Comments, called for by the action of Synod.

Under this new phase of matters, the editor of the "Guardian" became encouraged, and was willing to continue to edit it. The Board accordingly felt themselves justified, yea, called upon, in the circumstances, to continue the publication of the "Guardian," under the proposed modified form, and to associate with the editor a committee to prepare the Sunday-school matter asked for by Synod. The movement has accordingly since gone forward under this form, and from present indications, is most likely to prove a grand success.

In the action of Synod upon the Publication affairs of the Board, as much care was taken of the "Review," as of any of the other publications. There was no discrimination against it in this respect. The Potomac Synod, however, in its action upon Publication matters, suggested to the Board, among other things, "that those publications which prove themselves unable to meet the expenses of their publication, and are not strictly necessary for the work of the Church, either be discontinued, or thrown into private hands—thus relieving the Board from all pecuniary responsibility therefor."

It was in view of this latter action

especially, that we expressed, prior to the special meeting of the Board, the probability, that it might be necessary to discontinue the "Review," unless some private individuals would assume the pecuniary responsibility of its publication; and added, that we believed such individuals could be found. This statement elicited from the party, by whom its publication is continued, the expression of a probable willingness to assume such responsibility, in case the Board would transfer to them the subscription list of the Review.

At the subsequent meeting of the Board, the subject of continuing the publication of the "Review" very naturally in the circumstances received special consideration. No proposition was submitted to the Board, looking to its discontinuance. Yea, one of the members expressly stated, that such a measure could not be thought of. As, however, the receipts on account of the "Review" had every year since its publication fallen short of the expenses incurred, which deficit, though not very large for any one year, yet had reached a considerable amount in the course of years, it was thought expedient, if not necessary, in view of the straitened circumstances of the Board, to transfer, if possible, its future publication to private hands, as a probable opportunity to do so had presented itself. Hence the action of the Board, offering the subscription list to the party by whom its publication has been assumed, was taken, which offer was accepted.

It did not make the offer, because it wished to entail any loss upon those, to whom it was made. It supposed that individuals could give the matter special attention, and would be able to rally around them a greater support than the Board succeeded in doing, and in the course of time, make the publication even a source of profit to its publishers. This we think can, and also, will be done. They certainly shall have our hearty co-operation, as far as this may extend.

Neither the Synod, nor the Board, ever acted a step-motherly part towards the "Review," though the same cannot be said of many who ought to have been its active supporters and friends. We trust the latter will change their course in relation to it, which they must do, if they wish to insure its continued existence.

We give the above simply as matter of history, which seemed to be necessary in the circumstances, and trust it will be kindly regarded by those, who have, in the exercise of much self-denial, undertaken an important service for the Church, for which they deserve to be heartily commended.

REMEMBER THE ORPHANS!

Amid the rejoicings of the present festival season, let us not forget the Orphans' Home. Its recent trials should especially recommend it to our sympathy and prayers. The little ones are the wards of the Church, and Christian duty requires that we should see them well-provided with food and clothing.

Several little incidents have lately come under our personal notice, which

we venture to relate, in the hope that they will have a tendency to encourage the friends of the Home. One of our elders, who is greatly interested in the cause, recently secured places for a number of the orphans in excellent families in this city. In two instances, at least, the children actually got homesick. So much kindness had been shown the poor little ones by the Superintendent and his excellent lady, that they longed to return to their benefactors, and were not satisfied until their desire was granted. It is hoped that, after they have grown a little older, the separation can be more easily effected.

Another of our elders, by special arrangements, permits one of his own sons annually to spend several weeks at the Orphans' Home, as a summer vacation. He submits during his stay, to all the rules of the institution, takes his meals with the children, and is expected in every way to conduct himself as though he were a permanent inmate. Far from considering this a hardship, he enjoys his visit exceedingly, and looks forward with pleasure all the year towards the happy weeks he is to spend at Womelsdorf.

We are making an earnest effort in our congregation to gather a contribution, that shall, at least, equal those of former years. Will not the friends of the Home everywhere endeavor to do the same? D.

THE SPIRIT OF CHRISTMAS.

Happy Christmas! Why cannot we have the spirit of it all the year? This question, foolish as it will likely seem to some, may elucidate a fact, which we are sometimes loath to acknowledge, and when acknowledged, prone to overlook or forget. The fact is, that the spirit of Christmas is inseparably connected with Christmas itself, or its season, so that it is impossible to have the one without the other.

In this fact, we are taught, that sacred seasons, such as Christmas, Lent, Easter, Whitsuntide, and Trinity, are not the results of an arbitrary appointment on the part of the Church. If they were the effects of any such willful arrangement, then it would be possible to separate the peculiar spirit of these several occasions from their seasons, and to enjoy this spirit in its full, living form, at any time. This, however, is utterly impossible. What human or civic authority could evoke the spirit of Christmas, by fixing its time in March or April, or by selecting for it Good Friday, the day which brings to the Christian heart the sadness answering to the death of Jesus Christ?

Christmas is an *historical* fact, by which evidently more is meant than simply a report or reminiscence. It was the actual entrance of Christ, in His own supernatural character, into the world's life itself, as a permanent and abiding force. No one can have a proper idea of the majesty of this event, without at once perceiving not only its far-reaching conditioning power at the time in which it occurred, but also at every periodic return of that season annually to the end of the ages. Each recurrence of the Christmas season is, in a deep and real sense, a reproduction of the event itself, the power

of which is actually enshrined in the on-going movement of the world. Just as Spring brings with it the revival of vegetable life borne secretly in its bosom, as Summer carries with it the power of ripening, as Autumn necessitates the wilting and decay, and as Winter opens the way for the cold and snow and general dissolution, so the season of Christmas brings with it the spirit which is peculiar to it. Christmas has a body as well as a soul, and these cannot be separated. If the entrance of Christ into the world's life be an actual and an abiding fact, why should the vital church seasons, which, in the way of time, embody the several grand acts of His life, be less real and historical than the national seasons, which have their own periods and always carry with them their own peculiar influences? The incarnation is a fact for the whole world, more real indeed than any that has ever entered into it. It has modified the whole world, and is modifying it more and more every year. Considering the power of this fact, how could any one expect it to be otherwise? Time and space are both conditioned by it. It was meant to be the salvation of the whole creation, which, by sin, was made to "travail and groan together in pain" until it occurred. How could the incarnation accomplish this general result, if it did not enter in a real way into the centre of the world's life as an abiding power, and if it did not have the effect of conditioning and moulding this life, producing by its own force really sacred places and sacred times? These sacred places and sacred times are, therefore, the results, not of any mechanical appointments on the part of men, but of the conquering power of this supernatural presence in the bosom of the world itself. Christ, not outside of, but *in* the world, and acting through the world's own laws and forces, is thus overcoming the world, giving to natural space a spiritual significance, and to time—secular time—a sacred power. All the parables and miracles of Christ proclaim this grand truth.

In view of facts like these, we can very easily see how puerile the imagination, that the jubilant spirit of Christmas is the result of habit, or the disposition of the people to make it a joyous occasion, which they could change at pleasure. Whence originated this habit, or by what fact is this disposition of the people created? In searching the cause, going backward, no one will be able to stop until he arrives at the birth of Christ itself; and returning through the ages, he will discover that the jubilant joy always appeared at the return of the season in which that birth occurred—forcing into conviction the fact, that *time* had been actually penetrated by the birth, and that ever since it has mysteriously enshrined its power.

No one should lose sight of the lesson here taught, which is, that the *natural* never stands alone or separated from the *supernatural*, and that the *secular* ought never to be viewed as sundered from the *Christian*. Christmas proclaims that these, though not the same, are nevertheless inseparably united. To look upon the region of physical science, or the succession of events as connected with time, giving

conception of history, or the sphere of mental action, indicating the department strictly of philosophy, as being merely natural, and governed wholly by natural laws unmodified, is to yield entirely to the spirit of the worst form of rationalism, and to give a fatally false coloring to the whole domain of thought and knowledge. Christmas teaches that all these departments are pervaded by a supernatural power, by which they are all conditioned, and in the light of which only they can be understood. In other words, that the Incarnation has laid the only basis of true science, history, and philosophy, and that to understand these properly, faith, no less than reason, is essentially necessary. G.

THE LESSON OF THE TIMES.

We are past our civil war and its disturbing influences. We are also past the deceptive prosperity which came in its wake, and the distracting worldliness which it called forth. As a people we are brought to a halt. The times are bad. Leisure and opportunity for reflection are fairly forced upon us. The lesson, which above all others, should now come to the foreground is, *that we, as a nation, and as individuals, must turn to God as the only source of abiding happiness.*

Let this great truth be pressed home from all our pulpits. Let the vague sense of it which people have, be so brought out as to confront them clear as sunlight. And let the Church, in her manifold services, awaken this sense, where it does not as yet exist; and strengthen, encourage and lead to triumphant action, those who make earnest with it. Let our church-doors be open as much as possible this winter; let us enter and worship with pure hearts. Our Palatine forefathers had daily services, and daily prayers from the Liturgy. It may not be our calling to do just the same thing. It shows, however, that we may have frequent services, and quite churchly at that, without falling into ways either fanatical or narrow. The more orderly and solemn our services, the more likely they are true and healthful. Providence teaches men a great lesson in the peculiar condition of the times; but the advantage of its proper, fruitful application, we feel well-assured, will largely depend upon the manner in which the Church of Christ brings it to bear on the consciences of men. F. K. L.

GREEK MEETING GREEK.

The following is a brief but comprehensive editorial in the "Baltimore Daily Sun," Nov. 20th, on the subject of cremation:

"In the discussions on the subject of cremation and burying, utility has been the main argument advanced by the cremationists, while the advocates of the old custom of burying have confined themselves to the ground, that cremation is repugnant to the customs and tastes of Christendom. The cremationists have asserted, that by the burning process we should assist nature's work of decomposition, and liberate in a few moments what she took

years to free. The truth of this proposition may be undeniable, but from a statement in a Belgian medical journal it is rendered questionable whether the sudden liberation of those elements, contrary to the gradual operation established throughout nature, may not prove injurious in ways as yet unperceivable even to the philosophic eye. The Belgian journal referred to declares that the immense numbers of corpses burned by the Hindoos, who are compelled by the worship of Brahma to burn their dead, is the real cause of Asiatic cholera. The poisonous gases, it says, generated in this way, hover in the air during the day, but at night sink into the lower atmosphere, mixing with the water and various kinds of food, and permeating the lungs in the process of respiration. In Hindostan the Asiatic cholera is endemic, yet subject to certain influences in the atmosphere it becomes epidemic, and thus causes ruin and destruction in the remotest countries. It is well-known, that a virulent poison is developed in the decaying human corpse, as medical men engaged in the study of anatomy by dissection have had frequent and in some cases fatal experience. Hence it is conceivable, that the sudden liberation of poisonous gases, in such quantities as preclude the possibility of their absorption in the usual way of nature, should prove prejudicial to the health of the living. As there seems to be a disposition in some quarters to revive cremation in the place of burial, alleged facts like these are of practical interest."

"When Greek meets Greek, then comes the tug of war." The controversy on the subject of cremation over against burying is not one between the clergy and the medical profession, between revelation and science, or between the moral sense of Christianized men and modern conclusions of Naturalists. It is one rather between physician and physician, between science and science, so-called, or between the observations and deductions of scientific Naturalists themselves, with the Christianized moral sense of men on the side of those who oppose cremation and favor the usual mode of burial. When the scientist meets the scientist, then comes the tug of war.

The respectability of the Belgian Journal, as an authority on this subject, will hardly be called in question by any one, and the conclusion to which it has come respecting the cremation of the Hindoos and Asiatic cholera, must be decisive of the argument in question just to the extent that it rests on solid ground and can be properly substantiated. The most of people, without any special scientific knowledge, led only by the principle of common judgment, would, we think, be disposed pretty generally to regard the statement of this journal as being at least reasonable; for it can hardly be supposed, that so large an amount of poisonous gas could be allowed to impregnate the atmosphere, without producing some injurious or fatal results. And what effect other than that of cholera could be more like the cause which is here assigned? And if the limited number of dead bodies which are burned in Hindostan are capable of producing consequences such as are

here attributed to them, who could calculate the effect were this custom to obtain all over the world?

Even on the score of utility, then, which seems to be the main stronghold of cremationists, the argument appears to fail. The process of Nature, in the body's decay, though slow and gradual, is likely wiser—even Science being the judge—than that of Art, which is more rapid. The freeing of poisonous gases in the natural process is so gradual, that they can easily be absorbed, whilst in the case of cremation, they are so suddenly emitted, and in such quantity, as to render absorption impossible. Thus they become scourges to punish our blindness. Indeed it is more than doubtful whether any of the natural laws, which govern organic bodies, can be seriously interfered with or modified, either as to their nature or action, without producing consequences of a more or less detrimental character. Death itself is the effect of just such a change or modification; and this effect may, as above indicated, be made another cause of millions of other deaths. The hasty decomposition of bodies already dead, may be the cause that will just as hastily sweep thousands upon thousands into eternity. If it be true, as above stated, that cremation as practised in Hindostan, is the "real cause of Asiatic Cholera," we have in this fact more than an answer to the fears entertained by some, that our cemeteries may affect the water currents and thus be productive of disease. This, though not entirely baseless, could yet hardly ever be the case to such a degree as to render the water actually poisonous, the process of decay being, in the natural order, so slow and gradual.

It may not always, or in every condition, be true, that a hurrying of Nature's action is an actual transgression of its laws. There likely are cases in which this may be done, where the action of the law itself might still be normal, in which cases, as we can conceive, there would not, necessarily, be any harmful consequences. Such cases are, however, at best, only exceptional. Generally, the normal action of natural law is just as essential to the legitimate result, as its normal nature. We have many reasons to doubt whether the acceleration of the natural law of decomposition, by the art of burning, is not a violation of that law, which must bring with it a punitive penalty. It certainly is contrary to the divine purpose, as this is embodied in the law itself. The mephitic air, generating pestilence, would, if the conclusion of the above-mentioned scientists is correct point very positively in this direction.

This conclusion, moreover, is aided very materially by our moral sense, which is offended by cremation. This moral sense, properly enlightened by Christian culture, and very nearly universal in its harmony on this point, is, perhaps, where the question may carry in it a scientific doubt, more keen in perceiving the truth, or at least detecting it, than the profoundest philosophical reason.

But we wish not now to go beyond the point stated as a fact in the journal quoted above, and upon which the editor of the *Sun* has made such appropriate remarks. Let the question

for the present, rest with that fact. It is in every way profitable for calm reflection. If that which is affirmed in this journal, to be a fact, be such indeed, then, we think, it follows, that the argument from the field of science in favor of cremation, carrying with it the idea of utility, is at an end. The question, as here put, is evidently one that deserves the most careful scrutiny on the part of the savans of the age, and until it shall be fully answered, and clearly proven, even beyond the shadow of a reasonable doubt, that the cremation of the Hindoo is not the cause of Asiatic Cholera, and that the same practice, if universally adopted, would not be the cause of even a more terrible pestilence, we, and the rest of the Christianized world, ought to be left, unmolested, to follow Nature's mode of burial, which has proven itself not only to be natural and safer, but also in full harmony with natural affection and Christianity. G.

For the Reformed Church Messenger.

THE MERCERSBURG REVIEW.

A Statement.

After the meeting of the Synod at Bethlehem, I received information, that the Board of Publication proposed to discontinue the publication of the "Mercersburg Review." If this intention had been made known to Synod, and received its approbation, the matter might have been allowed to rest there; but under the circumstances I felt, that such a measure should not be carried into effect without some effort to keep the Review going, at least until some expression can be obtained from Synod in reference to the subject. I, therefore, proposed to the Board to take the publication off their hands, and find some way to have it carried on during the coming year. In doing so, it seems proper to let the Church know what condition it is in.

The subscription list contains a little over 400 names, but after deducting contributors and exchanges, there is not over 350 *bona fide* subscribers left. Even with this number it could, perhaps, pay the expenses of its publication, if the subscription were in all cases punctually paid, but this is not the case. It will appear, therefore, that the friends of the Review will have to make some effort to increase the subscription list, if it is to be continued. What we propose is, to have it published next year at Lancaster, without any expense to the Board or the Church, and then present the matter of its further continuance to the meeting of the alumni next Commencement, and to the Synod at its meeting next fall.

We do not believe, that either the Alumni or the Church would wish the Review to be discontinued. We have a number of able and vigorous writers among the young men in the ministry, who, we are assured, will not let it suffer for want of matter. At such a time as this, when theological questions are invested with so much interest, when in all directions the times are so stirring, and a coming crisis in the affairs of the Church and the world seems imminent, the Reformed Church ought not to be without this organ.

Under this conviction we have felt, that the Church will sustain the effort to keep the Review going. Our labor will be freely given, and at the end of the year, we shall lay the whole interest before the Synod, so that it may determine what it wishes in the premises, whether to have the Review continued, and if so, under whose editorial control, or have it discontinued.

We have taken the responsibility of calling in the services of an associate editor. The Review will be edited during next year by Dr. E. E. Higbee and the present editor. It will be able to give better satisfaction, therefore, than heretofore. The pecuniary responsibility has been assumed by an energetic and active layman at Lancaster, who consents to do this for love of the Church. Inasmuch as neither he nor the editors will likely receive any remuneration for their services, while he assumes pecuniary responsibility, we think we have a right to ask a cordial support from the Church.

To the writers who have already aided us, and those who continue to do so, we return our sincere thanks. The next number will appear during the month of January, and we can promise, that it will be an excellent number. All letters relating to the editorial department, exchanges, books for notice, &c., should be directed to Dr. T. G. Apple, Lancaster, Pa., and all letters pertaining to publication, remittances, &c., should be addressed to Mr. E. J. Zahm, Lancaster, Pa.—*Ed. Mer. Review.*

For the Reformed Church Messenger.

A CATECHISM FOR THE CHRISTMAS SUNDAY-SCHOOL SERVICE.

Ques. How many kinds of years are there?

Ans. Three.

Q. What are they?

A. The Natural, Civil, and Church year.

Q. What is the Natural year?

A. The revolution of the earth around the sun.

Q. What is the Civil year?

A. The year by which the nation counts time.

Q. What is the Church year?

A. The year by which the Church counts time.

Q. On what is the Church year based?

A. On divine revelation.

Q. When does it begin?

A. It begins with Advent, four weeks before Christmas.

Q. What does Advent mean?

A. Coming.

Q. Whose coming do we look for during Advent?

A. Christ's.

Q. What is the Advent season?

A. A season of preparation.

Q. Preparation for what?

A. For Christmas.

Q. Is preparation necessary?

A. Yes; if we wish to observe it properly.

Q. Did God prepare the Jews to celebrate the first Christmas?

A. Yes.

Q. Was there also preparation among the Gentiles?

A. Yes.

Q. How long did the work of preparation go forward?

A. A thousand years.

Q. What do we celebrate on Christmas?

A. The birth of Christ.

Q. What does the word *Christmas* mean?

A. Worship of Christ.

Q. Where was Christ born?

A. At Bethlehem in Judea.

Q. Which prophet foretold the fact long before?

A. Micah, in the fifth chapter and second verse.

Q. Who was Christ's mother?

A. The Virgin Mary.

Q. In what was He born?

A. A stable.

Q. Was the Saviour poor?

A. Yes; though He was rich, yet for our sakes He became poor.

Q. Why did He become poor?

A. That He might become rich.

Q. How? rich in money?

A. No; but rich in happiness and eternal life.

Q. Is Jesus the friend of the poor?

A. Yes; He is the friend and Saviour of all.

Q. What is the first, and best Christmas gift?

A. Jesus Christ, the divine-human Saviour.

Q. Who gives us the gift?

A. God, our Father in heaven.

Q. To whom does He offer this gift?

A. To all; young and old, rich and poor.

Q. What did the angels do at the birth of Christ?

A. They told the Shepherds of it.

Q. What else did they do?

A. They sang a song.

Q. What is the song called?

A. Gloria in Excelsis.

Q. Where is it found?

A. In Luke ii. 14.

Q. Repeat it?

A. Glory to God in the highest, and on earth peace, good-will toward men.

Q. What did the Shepherds do?

A. They went to Bethlehem and worshiped Him.

Q. Who else came and worshiped Him?

A. The Wise Men.

Q. Were they Jews also?

A. No; they were Gentiles.

Q. How did they find Jesus?

A. A star led them.

Q. Who slew all the male children in and around Bethlehem under two years of age?

A. Herod, the King.

Q. Why?

A. That he might destroy Jesus.

Q. What took place eight days after Christ's birth?

A. He was circumcised, and named Jesus, and thus made a member of the Jewish Church.

Q. What is said of His childhood and youth?

A. When He was twelve years old, He was found attending catechization in the temple. Luke ii. 46.

Q. What else is said of Him in His youth?

A. That He obeyed His parents.

Q. What else?

A. That He increased in wisdom, and in stature, and in favor with God and man. Luke ii. 52.

Q. Did He grow up outside of the Church?

A. No: He grew up in it.

Q. What example has He left us to follow?

The example of piety and obedience *

For the Reformed Church Messenger.

CONSECRATION OF ST. JOHN'S REFORMED CHURCH, Mc- EWENSVILLE, NORTHUM- BERLAND CO., PA.

On the fifth and sixth of December, the Reformed Church at the above place, was solemnly set apart to the worship of the Triune God. This was a joyous occasion for pastor and people. They all felt, that, by the help and grace of God, they were enabled to accomplish a great work.

The first church was built in 1842, and was owned conjointly by the Lutheran and Reformed congregations. This building was repaired and improved at different times, and even now needs repairing very badly. It is a brick edifice, and can be so re-modelled that it will make a comfortable and convenient house of worship.

When the question of re-modelling was agitated, certain difficulties between the two congregations arose, and the final result was, the Reformed sold out their interest to the Lutherans, and determined to erect a church for their exclusive use. The old building no longer satisfied the aesthetic taste and convenience of the Reformed membership; and then too, it was felt for some years past, that it would prove more advantageous to both congregations, could each enjoy the exclusive control of their own church property. In this, we think, the congregations acted wisely. Would to God, others similarly situated, would follow their example! How much better it is, when each denomination has its own house of worship?

The new building is a beautiful brick structure. The body of it is 40x60 feet, with a pulpit recess 4x10 feet, and a massive tower built up at the front 12 feet square and 66 feet high, terminating in a neat gilded cross. The entire cost of the building, including the labor which the congregation bestowed gratuitously, is about \$9,500.00. It is, we think, the neatest and the most beautifully finished church edifice, in the northern portion of Northumberland County, and reflects honor upon pastor and people.

It is built with a basement story, which contains besides the vestibule and room for fuel, a very pleasant lecture room, two library rooms, and a room for infant class of Sunday-school, from which room are stairs leading to the chancel and pulpit. The audience room is very handsomely frescoed, and its beautiful tints are most pleasing to the eye. In the rear of the pulpit is painted the Ascension of Christ; over the altar, against the ceiling, a dove descending—over the choir gallery, against the ceiling, a lamb with a banner—and in the centre of ceiling, four cherubs may be seen. All these representations are beautifully executed, and very impressive. On the outside of the arch over the pulpit appear the words: "I am the way, and the truth, and the life." And over the choir-gallery the words, "*Gloria in excelsis Deo.*"

Religious services were held during the week previous in the evenings, at which the Rev. T. Derr of Turbotville, and the Presbyterian brother of Mc-

Ewensville, assisted the pastor. On Saturday morning, the pastor preached a German sermon—all the other services were conducted in the English language.

On Saturday evening and Sunday morning, Rev. C. H. Leinbach, of Talpohocken, preached, and on Sunday evening Rev. J. C. Bucher, D. D., of Lewisburg, delivered a very able and impressive sermon. The services were all well attended, and the hearers listened attentively to the preached word. The very best order prevailed throughout, and the singing by choir and congregation was soul-inspiring.

After the dedicatory sermon on Sunday morning, the pastor announced, that there was still a debt of twenty-two hundred dollars resting on the church edifice, and that he, as well as the other ministerial brethren present, did not feel inclined to consecrate the house until the cancelling of this amount was provided for. Some felt a little weak in the knees—shook their heads, and said: "Such a large amount cannot be raised to-day." The pastor, building committee and some other members, were not so easily frightened. They said: "It can, and it must be raised." Dr. Bucher, an old and experienced hand at the business, commenced the work. Some brethren called him "*the Prince of beggars*;" but let that be as it may, to-day he was earnestly engaged *begging for the people and the Lord.*

Some of us were sent around with slips. Then began a *little responsive service*. Members of the building committee and others soon made themselves heard. Father Clapp responded in the sum of \$400. John B. Leinbach followed with \$400, and Mr. Shaeffer was ready with his \$300. These brethren had already subscribed liberally before the building was commenced. Others now followed with their \$100, \$75, \$50, \$30, and 25 dollars. The aged and the young alike seemed to manifest a deep interest in the work, and were determined that the amount must be raised. One young man in the choir subscribed \$55, others \$25. Some young ladies \$30 each. Not more than one hour had expired before the sum of \$2300 was reported as having been secured—one hundred more than the actual debt. This only shows what can be done, when pastor and people work harmoniously together, as is the case here.

And now the way was open for the consecration proper. The pastor, the Rev. J. K. Millet, conducted this solemn service, using the service in the "Order of Worship." The whole congregation united in repeating the Apostles' Creed and Lord's Prayer. This service was peculiarly solemn and impressive. All felt thankful to God that He had crowned their efforts with success. All felt inclined to exclaim, "*Gloria in excelsis Deo.*"

Brother Millet serves two congregations besides this one—viz., Paradise and Watontown. His labors are appreciated by his people, and owned and blessed by the Great Head of the Church. From all we were permitted to see and learn, during our stay among this people, we were very favorably impressed. The prospects for the future

of this charge are very flattering. Brother Millet has every reason to feel encouraged. May God give him grace to prosecute, vigorously, the work so auspiciously begun and carried forward by his predecessors, Rev. H. Wiegand, deceased, and Rev. Henry Mosser! He is permitted, in some measure at least, to reap the ripe fruits of their labors. Thus let it ever be!

On our way up the Susquehanna, we stopped off at Lewisburg. It afforded us much gratification to meet so many familiar faces. Lewisburg is a very pleasant place, and we have many good families residing here. Our people are without a pastor at present, and are anxious to secure the services of one. This charge should be supplied without delay. There is much material here ready to be gathered into the Church. The very fact that many of the members are so anxious to have a man of God to break to them the bread of life, is a very favorable indication. May they soon have their wishes realized!

C. H. L

Dec. 14, 1874.

For the Reformed Church Messenger.

CORRESPONDENCE FROM MICHIGAN.

Mr. Editor:—A little more than two years ago, I announced, that the Reformed church of Wakeshma, Michigan, had built us a fine parsonage. It was a quarter of a mile from the church, and we found it to be inconveniently near, and inconveniently far. An opportunity presenting itself, we sold it last Spring, and with the proceeds, commenced the erection of another. We purchased half an acre of ground adjoining the church-yard for the purpose.

My family and I, occupied, during the Summer and Fall, the little barn, which was newly built for us. It was inconvenient, of course. But we felt, that if our Master humbled Himself to be born in a stable, and was cradled in a manger, it could be no disgrace for His servants to live in one for a while.

About two weeks ago we commenced to occupy the new parsonage, and are now comfortably domiciliated in it. It is but a few steps from the church, and is every way better suited for the purpose, than the first one. It has four large, and four small rooms, besides a wood-room and pantry, and a first-rate cellar.

But our people, and many of our friends in the neighborhood, thinking we were too poor to commence keeping house on so large a scale as the parsonage required, determined to give us "a lift." Accordingly, on Thursday afternoon and evening last, they gathered in, to the number of more than three hundred, took possession of the parsonage, filled every room with people, and did pretty much as they pleased, till after midnight. They then began to disperse, and in an hour or two, we were left in full possession of the parsonage, enriched with provisions, and money amounting to \$130.

This charge is fully equipped, having a good church, and parsonage, with only a small debt, which they are able

to pay, and a pastor, whose family they are able and willing to support.

From the end of the present year, I expect to do more in the way of helping the good cause in other portions of the Church. The Lord has given me complete success in making this charge a desirable one to serve. It is a little more than eight years since I found this an entirely undeveloped field. The majority of its members were brought up under other than Reformed influences. But now they are Reformed, and I am happy to say, in the churchly sense. All poor at the start, they have successfully developed with the country, which, in this region, was quite new. Where the primeval forests stood ten years ago, can now be seen beautiful fields of grain. And most of our people, who were then backwoodsmen, living in log huts, and living principally from the proceeds of the timber from their forests, are now well-to-do farmers, dwelling in good comfortable farm-houses, and having shelter for their cattle and horses. Then, oxen were the chief beasts of burden. But they have been replaced by fine horses. The only buggy to be seen at the school-houses in which we worshiped, was a rickety one owned by the missionary. His members came to church in "lumber wagons." Now our shed and church-yard are filled with fine buggies.

The pastor lived, as his people did, on a small allowance. The good Lord was present with us in our minority. Now we have reached our majority, if not in years, at least in growth, we trust He will be with us still. The Lord hath done great things for us, whereof we are glad. To His name be all the praise!

I can not close this little effort at self-laudation, without expressing, in the name of myself and family, our hearty thanks to the kind friends, who have given us so tangible an evidence of their appreciation of our services. I would yet say to our Pennsylvania and Ohio brethren, who may be disposed to emigrate, that they would do well to see our county and church before settling elsewhere.

Yours in the Cross,

SAMUEL Z. BEAM.

Fulton, Kalamazoo Co., Mich.

For the Reformed Church Messenger.

ORDINATION AND INSTALLATION AT TINICUM, BUCKS CO., PA.

On the 19th of November last, the licentiate, W. H. Bates, was ordained to the office of the holy ministry, and at the same time installed as pastor of the Tinicum charge, by a committee of Tohickon Classis, consisting of Revs. D. Rothrock, F. J. Mohr, and R. L. Gerhart. At the request of the chairman of the committee, who heretofore served all the congregations now constituting the above named charge, the Rev. F. J. Mohr preached in the German language, basing his remarks on 1 Thess. 5: 12, 13, and Rev. R. L. Gerhart followed him in the English language. The brethren were very earnest in their remarks, which were well received by a large and attentive audience.

These solemn services were per-

formed according to our "Order of Worship," in which the entire committee participated; and we have reason to believe, that they made a good impression upon these people, who had heretofore no opportunity to attend such services in their midst.

Our young brother will find plenty of work in this charge. May the good Lord bless him and his people!

* *

For the Reformed Church Messenger.

A FAMILY RE-UNION.

There was recently held in Lebanon, Pa., a very interesting family re-union. The head of the family is Jacob Roebuck, Esq. The children are eleven in number, five sons and six daughters, all married. Three of the sons are physicians, and one of them, the eldest, Dr. P. J. Roebuck, of Litiz, Lancaster county, was recently elected to the State Senate. Two of the sons reside in Wayne county, Ohio, a daughter in Pittsburgh, and the rest of the children in Lebanon and its vicinity.

In the kind providence of God, this family remains entire—its circle has never been broken by the hand of death. The venerable father of this favored household, having been for several months severely afflicted, though again able to move about in his dwelling, conceived the thought of once more calling together his family before the declining sun of his earthly life has set. The day fixed for the re-union, was the 3d instant, and a beautiful, spring-like day it was. All the children were present, except the daughter residing in Pittsburgh. All regretted her inability to share the pleasures of the occasion.

This re-union was intended, not only for social and family pleasure and enjoyment, but also for religious improvement; and to secure more fully this important end, the pastor of the family, Rev. Dr. F. W. Kremer, was invited to be present. We will not attempt to describe the meeting, as one after another arrived, and entered the room—we will only say, that it presented a rare exhibition of joyful emotions, manifesting themselves in tears of sincere affection. After spending a brief period in pleasant and cordial intercourse, the family and friends partook of a bountiful ovation, the venerable father occupying his place at the table. In a few hours after the repast, a short and appropriate service was conducted by the pastor. He selected as the basis of his remarks, the 17th and 18th verses of the 103d Psalm. The goodness of God towards the family, His guardian care over them, the preservation in life of parents and children, and especially the richer spiritual benefits in which they were allowed to share, were earnestly brought before their minds. They were besides exhorted and encouraged to growing fidelity to Christ, that they may meet at last as here—an unbroken family, in heaven. The father, being too feeble to speak in tones loud enough to be heard over the room, requested the pastor to address as from him, words of tender admonition and encouragement, to his assembled children. This done, all united in solemn prayer. The service was closed by singing from a

beautiful family hymn, and the apostolic benediction.

The occasion being a peculiar one, and one which, in all probability, will never be repeated, it was felt to be of unusual interest and impressiveness. It was not strange, that tears of mingled joy and sadness should flow freely on an occasion like this. May Heaven's rich blessing continue to rest on the venerated parents, on the children, and friends, and may this joyful re-union prove a type and a promise of a still more blessed re-union in heaven!

X. X.

For the Reformed Church Messenger.

A BIRTH-DAY SURPRISE.

On Friday, Dec. 4th, was the birthday of Rev. T. O. Stem, pastor of Lower Saucon charge. Some of his members being aware of the fact, determined to give him a surprise donation visit, and succeeded in enlisting in the undertaking, the members pretty generally, of the Lower Saucon and Hellertown congregation.

The pastor, all unconscious of any such move on the part of his members, allowed himself to be taken away from home. Whilst absent, they took possession of his abode, to the number of over one hundred persons. The ladies at once fell to work and prepared an excellent supper. At about four, P.M., the pastor reached his home. A mysterious air of quiet seemed to pervade the premises. Unwarned, save momentarily, at the door, by the shade being down, a usual thing, he entered, and found the house literally full—in the kitchen, in the parlor, in the entry, on the stairs, yea, even in the quiet of the study, were they found, old and young, married and single all mixing freely together. His surprise and feelings can be better imagined than described. He was then led to the head of the table, and seated by the side of his wife. The table presented a beautiful sight, laden as it was with a sumptuous repast. Well may the ladies participating feel proud thereof, as it proves them adepts in the culinary art.

A blessing was asked by the Rev. C. J. Cooper of South Bethlehem. And now came the performance of a part of the programme of which Mrs. Stem had been kept in ignorance. When she raised her plate, she found thereunder a roll of greenbacks, at which discovery she manifested considerable confusion. All enjoyed her confusion very much, as she had been very active and keen in aiding the others in surprising her husband, little dreaming that there was a surprise in store for her.

Supper over, the pastor made, or tried to make a speech, in which for himself and wife, he tendered their sincere thanks to their many friends for the regard thus manifested, and said, that by the grace of God in Jesus Christ, he would endeavor to show his appreciation of their kindness, by laboring zealously for their spiritual good in the future, even as he had in the past. At his request, all joined in the repetition of the Creed, the Lord's Prayer, and singing of the doxology: "Praise God from whom all blessings flow."

The occasion was an exceedingly enjoyable one, not only for Rev. Mr. Stem and his better-half, but to all present. Sociability and good-will reigned supreme.

Between 7 and 8 o'clock, P. M., the large company dispersed, well-pleased with what they had done. They left the parson and his wife in the possession of \$63.00 in money, and presents in the shape of oats, flour, sausages, ham, potatoes, apples, corn, etc., to the value of \$72.00, making a total of \$135.00.

Rev. Mr. Stem will long remember the thirty-third anniversary of his birthday.

SIGMA.

THE GOSPEL LESSONS.

The following Circular was intended to accompany the first issue of the Gospel Lessons. When needed, it could not be found, and another, somewhat similar, was prepared to take its place. After the form of our paper was made up, we found it here, and as it will do no harm, we have concluded to let it remain. [ED. OF MESS.]

The Reformed Church Publication Board herewith sends out the first monthly sheet of the series of Lesson Papers for the use of Sunday-schools, under the special instructions of Synod. The Comments on the Lessons for the use of Teachers will be published along with the Lessons, in the Sunday-school department of the "Guardian."

The publishers believe, they are furnishing a series of Lessons of a most excellent character, and at the same time, such as are specially adapted to the spirit and wants of the Reformed Church; and in doing this, are rendering a useful, as well as a most acceptable service. You will please examine carefully this first issue of the series, and if you approve of them, interest yourself in introducing them into the Sunday-schools, over which you may have influence.

The price is 75 cents per hundred copies per month, or \$9 per hundred copies for the year.

The "Guardian," an interesting monthly of thirty-two double-columned pages, will be furnished on the following terms:

1 copy per year,	\$1.50.
5 copies to one address,	7.00.
10 " " "	13.00.
20 " " "	25.00.
30 " " "	36.00.

The above rates are cash in advance.

ADDRESS, Reformed Church Publication Board, 907 Arch Street, Philadelphia.

For the Reformed Church Messenger.

A CORRECTION.

In last week's "Reformed Church Messenger," in a notice of the death of the Rev. John S. Ebaugh, the writer of that article says: "About this time, (1839) the deceased collected together a History of all denominations of Christians." The facts in the case are simply these. In 1844, I. D. Rupp collected together *An Original History of Religious Denominations, etc.*, to which collection Rev. John S. Ebaugh contributed an article on *Millenarianism*; and procured an article on the *Protes-*

tant Episcopal Church, written by the Rev. R. C. Shimeall, Rector of St. Jude's Episcopal church, New York. This History was published 1844 (not 1850), by J. T. Humphreys, Philadelphia, and Clyde & Williams, Harrisburg.

I. D. RUPP,
West Philadelphia.

CHURCH ITEMS.

Hickory Bottom Charge, Pa.—The Licentiate Henry F. Seiple was ordained to the holy ministry and installed pastor of this charge, near Woodberry, Bedford county, Pa. on the 10th instant, by a committee of the Mercersburg Classis. An appropriate sermon was preached by the Rev. A. G. Dole, at the close of which the ordination and installation services were conducted by the Rev. A. C. Whitmer, and Rev. A. C. Geary. The Western Liturgy was used. Though the weather was lovely, yet the audience was small. May God richly bless the labor of His servant, who now, in the strength and zeal of his young manhood, enters his first pastorate! A. C. W.

Baltimore, Md.—A unanimous call has been extended by the First Reformed church, Baltimore, Md., to Rev. Joel T. Rossiter, of Shepherdstown, W. Va.

Lancaster, Pa.—Rev. Prof. J. S. Stahr has been appointed supply for the St. John's Reformed church, (German) Lancaster, Pa., to commence on the second Sunday in January.

Saegertown, Pa.—At a late communion in this charge, of which the Rev. J. H. Apple is pastor, eleven persons were added to the church, ten by confirmation, and one from the Roman Catholic Church.

Brady's Bend, Pa.—Rev. C. A. Limberg has accepted a call from this charge. He supplied the Butler charge for a short time past. To this he added twenty-seven persons, twenty-four by confirmation and three by renewed profession.

Greensburg, Pa.—The venerable Rev. Dr. N. P. Hacke continues to serve several congregations in Greensburg and vicinity. Though he has labored in the same charge for fifty-five successive years, yet his activity and success in his work have not abated. Within the last nine months, he added seventy-six members to his churches, seventy-two by confirmation and four on certificate. Assuredly he is still bringing forth fruit in old age.

New Albany, Indiana.—Rev. F. W. Rodenberg has accepted a call from this charge.

NOTICE.

The "Philadelphia Ministerial Union" will hold their next annual meeting in the Second Reformed Church, Seventh Street above Brown, on Monday, the 28th instant, at 10½ A. M. Subject of Discussion, "Sabbath Funerals." This union is composed of the "Evangelical" ministers of Philadelphia and vicinity.

The committee upon "The expediency of a Yearly Congress," for the discussion of important topics pertaining to evangelical religion, have an

interesting report for the occasion. Also the committee to confer with the "Park Commissioners," relating to the sale of intoxicating drinks in the Park, and the desecration of the Sabbath by the Zoological Exhibitions, will report.

A. CULVER, Secretary.

A COOK WANTED.

The Orphans' Home, at Womelsdorf, Pa., is in want of a cook. A faithful and efficient person, besides getting good wages, can be of great service to this institution, and to the Church in this position. We ask its many friends to assist us in finding such a one. Address,

REV. D. B. ALBRIGHT,
Womelsdorf, Berks Co., Pa.

THE GERMAN EASTERN SYNOD.

The German Eastern Synod will be organized, according to the action in the Synod of the Reformed Church of the United States, on Tuesday, January 12th, 1875, at 7½ o'clock, P. M., in the Reformed Salem's Church, Fairmount Avenue and Fourth St., Philadelphia, Pa. All German ministers, and those whose charges are predominantly German, and representatives of German congregations in the old mother Synod, the Pittsburg and Potomac Synod, are invited to attend the organization of the German Synod in the East, in order to consult together with regard to the interests of the German portion of our Reformed Church East, and to bring about a closer bond of union among the scattered German congregations. To this end the following

Railroad Arrangements for Synod have been effected:

1. The Pennsylvania Railroad will issue excursion tickets upon an order from Rev. J. Dahlman, from any station on their main road and branches at the rate of two cents per mile. Pittsburg to Philadelphia and return, \$15.

2. The Philadelphia and Erie Railroad and the Northern Central Railroad will issue excursion tickets upon an order in the same manner and at the same rate as the Pennsylvania Railroad.

3. The same arrangements as above has been made with the Philadelphia, Wilmington and Baltimore Railroad.

Those passing over the above named roads will please apply at once, with stamped envelop enclosed for return letter, to Rev. Jacob Dahlman, 413 North 38th Street, Philadelphia, Pa., for an order for an excursion ticket, naming the station at which they purpose getting on the cars. Excursion tickets can be purchased from the 9th to the 15th of January, good until the 20th inclusive.

The Philadelphia and Reading Railroad and its branches will sell excursion tickets at all their principal stations at two cents a mile, from January 11th to the 13th, good until the 19th inclusive.

Ladies are also entitled to the above privileges.

All who purpose attending the meeting of Synod are kindly requested to inform Rev. J. G. Wiehle, D. D., 403 Fairmount Avenue, Philadelphia, Pa., by the 8th of January, 1875, and thus enable him to make all necessary arrangements in due time.

ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies,	\$ 70.
50 copies,	2 75.
100 "	5 25.
144 "	7 25.

When sent by mail, eight cents per dozen are to be added for postage. The charges for freight are to be paid by those, to whom they are sent by express. A single copy sent by mail, on the receipt of ten cents.

Address REFORMED CHURCH PUBLICATION BOARD, 907 Arch Street, Philadelphia.

Summary.

Among the number of theological graduates recently ordained by Archbishop Bayley, of Baltimore, were Rev. Alfred Curtis, formerly pastor of Mount Calvary P. E. Church, Baltimore, and Rev. F. Fowler, late member of the Society of Friends.

To avoid mortifying her lover's family, who are very poor, a Montreal heiress was married the other day in a plain Swiss muslin, costing twenty dollars. But she had a splendid trossieu for use after the marriage.

Mr. Richard Rogers, of the Methodist Episcopal Church, residing in Phoenixville, Pa., is now 95 years of age, and is still active and vigorous. He has been a minister of the gospel for more than half a century.

Porter township, Schuylkill county, not over half a dozen years ago, had only two log school houses, now it has six brick and two frame, well furnished in every particular.

The Reading "Eagle" says work at the cotton mill in that city is plentiful and pressing. Two hundred and fifty-four hands are employed eleven hours per day. The mill is now turning out 28-inch prints.

The Bethlehem Iron Company's machine shops are running double time. The Lehigh Shovel Works will also run full time through the winter.

Matthew Jones, a colored barber of Pittsburg, leaves to his heirs \$300,000.

Acknowledgments.

ORPHANS' HOME, WOMELSDORF, PA.

Received from Mrs R V R Fry, Reading, Pa.,	\$5 00
Christ Reformed Sunday-school, Reading, Pa., Rev J Fuendeling,	8 00
Rev Joseph S Dabbs, D D, & wife, Allentown, Pa.,	10 00
Rev Mrs Henry Wagner, Lebanon, Pa.,	2 00

\$25 00

D. B. ALBRIGHT, Supt.

BENEFICIARY EDUCATION.

Received from New Providence charge,	\$25 00
Second Church, Harrisburg,	10 00
Elizabeth charge,	10 00
New Holland charge,	41 85
Benjamin Eckman,	5 00
Jacob Zentzer,	5 00
Infant Sunday-school First Reformed Church, Lancaster,	15 00

\$111 85

A. H. KREMER,
Treasurer of Lancaster Classis.

BENEFICIARY EDUCATION.

Received per Rev N Gehr, from the Juvenile Mission Society, of Zion's church, Phila, for student A B,	\$15 00
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S. R. FISHER, Treasurer,

ACKNOWLEDGMENT.

MERCERSBURG CLASSIS.

BENEFICIARY EDUCATION.

Altoona Sunday-school, alms,	\$10 00
Trinity Church of Friend's Cove, communion alms,	10 00
Alexandria congregation, alms,	33 60
Shirleysburg Mission, communion alms,	4 33
Bedford congregation, alms,	40 00
Mt Alto, do communion alms,	8 31
Fayetteville, do do	3 00
Greencastle, do alms,	45 00
Altoona, do communion alms,	19 00
Loudon, do do	8 00
Fannettsburg, cong do	3 00
Brick Church of Friend's Cove, communion alms,	15 70
Zion's Church of Chambersburg, alms,	50 00
Sinking Valley congregation, alms,	17 30
Brick Church of Friend's Cove do	13 05
Mercersburg charge, alms,	25 00

\$305 29

SUSTENTATION, OR HOME MISSIONS.

Pleasant Hill congregation, Bedford charge, communion alms,	\$10 00
St Luke's congregation, Woodcock Valley charge, com alms,	10 00
Little Valley, do do,	3 70
Pattonville, cong, Yellow Creek charge, communion alms,	13 00

\$36 70

WM M DEATRICK,

Treasurer.

Charlesville, Pa., Dec. 14th, 1874.

PUBLICATION BOARD.

Received from Rev J Hassler, collected in Loudon congregation, for use of Board,	\$7 00
Rev J D Zehring, collected in Dubb's church, Emanuel's charge,	8 32
Rev T O Stem, collected in charge as follows: Lower Saucon, \$21.04, Williams Township, \$4.55, and Christ's church, Hellertown, \$4.52	30 11
Rev J G Noss, contributed by Sunday-school, of St John's Reformed Church, West Philadelphia,	4 00
Rev Wm Rupp, Thanksgiving collection in Berlin, Pa, congregation,	5 58

\$55 10

SAMUEL R. FISHER,

Treasurer.

HOME MISSIONS.

Received from Dr John Beck, for missions within bounds of East Penna Classis, per D B Mauger, Treasurer, etc, from Rev S M K Huber's charge,	\$200 00
Rev L D Leberman, per John B Holloway, Treasurer of Amity congregation, per Geo Hill, Treasurer, e/c, as follows:	60 00
Overton charge, Rev Schlappig,	6 00
Bloomsburg charge, Rev Hoffmeier,	11 00
Sunbury charge, Rev Gerhard,	12 00
Sunbury Sunday-school,	5 14
Paradise charge, Rev Eschbach,	50 00
Catawissa charge, Rev Dchant,	40 00
From Red Hill congregation, Tincum charge, Rev W H Bates, pastor,	2 20
Received per Rev S R Fisher, from Rev J G Noss, contributed by Sunday-school of St John's Reformed church,	4 00

\$425 34

W. H. SEIBERT, Treas.

Harrisburg, Pa.

MESSENGER ACKNOWLEDGMENTS.

December 23, 1874.)

LETTERS RECEIVED.

A R Hammill, Rev G H Johnston, Rev W Goodrich, Rev J Bachman, Rev E N Kremer, D Bogan, J B Heisey, Rev G W Williard, D D, J Z Garhard, M D, Lerch Rice & Co, E J Zahm, Rev B Weiss, Rev W B Sandoe, S M Monroe, Lee & Walker, H Thatcher, N W Ayer & Son, Rev D P Lefevre, Rev H D Derbaker, J H Woodside, O G A Hulhorst, Rev S Shaw, Rev

W H Bates (1 sub), J H Hamm, Christian World, Rev D Y Heisler, T M Huber, M J Riegel, G S Snyder, Rev E H Otting, Rev T J Bacher, W G Hillegass, Rev J Blaetgen, A Hoke, Rev J A Smith, (1 sub), J T Hamilton, Miss S M Monroe, J H Lichliter, Rev W K Ziebler, D D, Rev N Z Snyder, M L Leitzel, D S Keller, Rev O L Asnenfelter, Rev J Kretzing, L Fluck (1 sub), S D Piper, J D Gerhard, J B Carothers, F E Bach, M P Zacharias, Mr H Swavely, R Amerman, Rev S Z Beam, J B Kreider, Rev A C Whitmer, G De Huff, Rev A Spangler, Mrs S P Wagner, L Neyhart, W R Yeich J Heyser, Rev W A Gring (2), L B Balliet, Rev D W Kelly, Christian World, A Schucking, Moss & Co, D Miller, Rev D Rothrock, J H Brown, I Kaup, Rev I E Graeff (2 sub), Rev J H Derr (1 sub), Rev J C Hansell, Miss C Wands, P G Troxel (exect), S Schley, Rev W A Haas, Rev C U Heilman, Rev A Spangles, Rev H Mosser (1 sub), J Zollinger, Rev J W Santee, Rev J Hassler, Rev W M Deatruck, W N Brown, Rev D W Wolf, Rev J Fritzinger, Rev T F Hoffmeier, A B Wingerd, E B Pool, J M Hoover, G W Roth, G A Wagner, Rev E H Otting (1 sub), S W Wire, Rev O S Gerhard, T Z R Zeller, Rev T F Hoffmeier, J Rossenberger, Rev H Williard, Rev H Hilbush, Rev J R Skinner, Rev A R Kremer, S Kleckner, Rev D G Klein, A J Whitmore, M Henzel, Rev S Mease, Rev J Dotterer, A B Wingerd, Rev A G Dole, J Rader, S Evert, J Heffelfinger, I Gosser, J H Fiery (3 sub), Rev I G Brown, Rev L H Kefauver, Rev J D Zehring, Rev T O Stem, D Hess, Rev W H Gron, C Heller, Rev O E Lake, Rev J O Johnson, H C Boyd, T J Stahler, G Z Kunkle, Rev W R H Deatruck, P Emich, Rev W W Clouser, Rev J H Pennepacker, Rev G L Staley, Rev J Vogt, W H Lakin (right), Rev W M Deatruck, J L Tobias, M M Nicks, A Dettra, Rev St John Rinker, Rev W Kupp, Rev J Hassler, D P Martz, Rev L K Derr, G H A Richards, E S Haaf, Rev D W Gerhard, E B Kramm, J W Hoobaugh, D Miller, C Dieffenbacher, L M Diehl, J C Spielman, P B Kunkel, W F Bracefield, C Gayman, W Heyser, Rev J P Stein, W N Brown, E Snively, Rev W H H Snyder, D Jamison, J Transue, Rev J Heffley.

Markets.

PHILADELPHIA MARKETS.

CORRECTED WEEKLY.

(Saturday Dec. 19, 1874.)

FLOUR.

Wheat Flour, Superfine.....	\$3.75@4.00
" Extra.....	5.80@6.25
" Fancy.....	6.50@7.50
Rye Flour.....	5.25@5.50
Corn Meal.....	4.30@4.40

GRAIN.

Wheat White.....	1.30@1.35
" Red.....	1.20@1.24
Rye.....	97@1.00
Corn.....	80@84
Oats.....	66@68
Barley.....	1.30@1.45

SEEDS.

Clover.....(100lbs)	8.00@9.37½
Timothy.....	2.60@2.65
Flax.....	2.07@2.10
Plaster.....	3.75@4.00

PROVISIONS.

Beef, Mess.....	16.00@17.00
Pork, Mess.....	21.00@21.50
Ham.....	13@14
Butter, store packed.....	25@28
Do. Roll.....	32@33
Do. Goshen.....	35@40
Lard.....	13½@14
Cheese.....	16@19½
Eggs.....	81@83

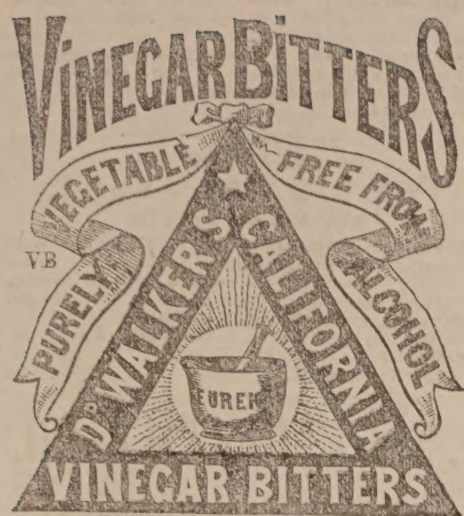
GROCERIES.

COFFEE.	
Rio.....(gold)	16@20
Java.....(gold)	26@28
Laguayra.....(gold)	18½@19½

SUGAR.

Cuba.....	8½@8¾
Porto Rico.....	8½@9
Demarara.....	9½@10½

Sin is very much the offspring of physical ill-health, and feeble stomachs. During one-third of our time the processes of digestion must go on in our bodies, and if the stomach and bowels are not well, nothing is well. To be dyspeptic is to be miserable; moreover, dyspepsia is the foundation of fevers and diseases of the blood, liver, skin, and kidneys. Dyspepsia invariably yields to the virtues of the vegetable ingredients contained in that great purifier of the blood and restorer of health, Dr. WALKER'S CALIFORNIA VINEGAR BITTERS.



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and vital organs wasted beyond repair.

Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

For Skin Diseases, Eruptions, Tetters, Salt Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

H. H. McDONALD & CO.,
Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York.
Sold by all Druggists and Dealers.
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Nov. 18, '74.—13t. A.

FITS!

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by putting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.
To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1866. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 6th of April, 1866, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM FIDLER.

IS THERE A CURE FOR EPILEPSY?

The Subjoined will Answer.
GRENADA, MISS. June 30th.—Seth S. Hance.—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. E. GUY, Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS BY HANCE'S EPILEPTIC PILLS

MONTGOMERY, TEXAS, June 20th, 1867.
To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DEFRANZ.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them. Yours, respectfully, etc., W. P. LIGON, GRENADA, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.
*Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.
June 24, '74.—1y. A.

WORK
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Sewing Machines
LEASED ON WORK CONTRACT, AT
914 Chestnut Street.

Nov. 18, 74, 1y. A.

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10 copies for one year to one address,	\$2 00
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50 " " " " " "	8 00
100 " " " " " "	15 00

SEMI-MONTHLY.

10 copies for one year to one address,	\$3 50
25 " " " " " "	8 00
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THE WEEKLY SUN. A large, eight-page, independent, honest and fearless newspaper, of 56 broad columns. We aim to make the Weekly Sun the best family newspaper in the world. Try it. \$1.20 per year, postage paid. Address THE SUN, New York City. Dec. 2, 1874. 13t—A.

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To which were added

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BY SAMUEL R. FISHER, D. D.

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This work contains prayers for the family, morning and evening, for four weeks. To these are added prayers for special occasions, such as Communion Sunday, Baptism of a Child, Public Thanksgiving, Day of Humiliation, Christmas, Last Day of the Year, New Year, Good Friday, Easter, Ascension, Whitsunday, Dangerous Sickness (both in cases of Adults and Children), Thanksgiving for Recovery from Sickness, Day of a Funeral, Ecclesiastical Meetings, Social Meetings (two sets), Concert for Missions, Sunday-school Concert, Sunday-schools, Week-day Schools, Catechumens, Confirmation, Miscellaneous Portions, Prayers at Table, and Prayers for Children.

The special aim of the author has been simplicity and directness of language, with a due regard to the preservation of the true element of prayer. A valuable book for all Christians, and especially for all heads of families.

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A collection of new Hymns and Music especially adapted to the use of SUNDAY-SCHOOLS, and the HOME CIRCLE, also for CHURCH FESTIVALS, SUNDAY-SCHOOL ANNIVERSARIES, CONCERTS, etc., prefaced with a complete course of elementary instruction in vocal music by

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Dec. 5, 1874. 13t—M.

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7.—Design Simple, Ingenious, Elegant, forming the stitch without the use of Cog Wheel Gears, Rotary Cams or Lever Arms. Has the Automatic Drop Feed, which insures uniform length of stitch at any speed. Has our new Thread Controller, which allows easy movement of needle-bar and prevents injury to thread.

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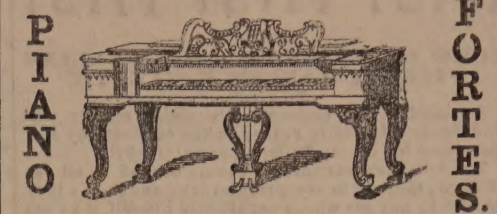
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